

*Lithyres, England, 4. 17. - Rht. Rev. Bks.*

A SHORT and PLAIN  
I N S T R U C T I O N  
F O R

The Better UNDERSTANDING  
O F T H E

L O R D ' s S U P P E R :

W I T H T H E

Necessary P R E P A R A T I O N required :

For the B E N E F I T of

Y O U N G C O M M U N I C A N T S ,

And of such as have not well considered

This H O L Y O R D I N A N C E ,

To which is annexed, the O F F I C E of the

H O L Y C O M M U N I O N .

With proper H E L P S and D I R E C T I O N S for joining in  
every Part thereof with Understanding and Benefit.

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By the Right Reverend Father in G O D .  
T H O M A S , Lord Bilhop of Sodor and Mann.

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In E N G L I S H and M A N K S .  
Translated into M A N K S , for the Use of the Diocese of M A N N .

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A SHORT



# A SHORT INTRODUCTION

To the True Understanding of the

LORD's SUPPER;

WITH

Preparatory Devotions,

Intended for the Use and Benefit of

Young Communicants.

# AGHT GHIARE

Dy heet gya Toiggal firriagh jeh

SHIBBER Y CHIARN;

MARISH

Padjeryn dy gheddyn aarloos ny chour

Kiarit son Ymmyd as Vondeish

Creefteenyn Aegey.

## SECTION I.

**T**HERE are two Holy Ordinances or Sacraments appointed by Jesus Christ as most especial Means of obtaining Grace and Salvation: Which no Christian, who hopes to be saved must wilfully neglect.—These are BAPTISM, and the LORD's SUPPER.

It must be supposed, that you have already been made Partaker of one of these two Sacraments,—viz. That of BAPTISM, by which you

B

## C A B. I.

**T**A daa Oardaghey Casherick ny daa Sacrament curmit orrin liorish Yeeefy Creeft myr ny ard Saafeyn dy chofney Grayse as Saualtys: Ad shoh cha nhegin da Creeftee erbee, ta jerkal rish Saualtys, dy meerioosagh lhiggey shaghey.—T'ad shoh BASHTEY as SHIBBER Y CHIARN.

Shegin goaill als laue dy vel unnane jeh'n daa Sacrament shoh hannah shirveishit ort,—ta shen dy gbra, Yn Sacrament dy VASHTY, liorish v'ou er were

were admitted into the Congregation of Christ's Flock,—were restored to the Favour of God,—and had the *Holy Spirit* communicated to you, for a Principle of a new and spiritual Life; in order to awaken you, and to direct and assist that natural Reason, with which God has endued all Mankind.

But forasmuch as you have done many Things contrary to the Promise made in your Name, when you were baptized,—and will stand in need of greater Degrees of *Grace* and *Assistance*, to enable you to resist the Temptations of the World, the Flesh, and the Devil, and to do your Duty in that State of Life, unto which the Providence of God shall call you:—You are therefore now called upon to be Partaker of the other Sacrament,—That of the LORD'S SUPPER; by which, upon your sincere Repentance, you may obtain the Pardon of all your past Sins, and such other Graces as you stand in need of, to bring you to eternal Life and Happiness.

Take care therefore, that you understand what you are called to as well as you are able, and God expects no more.—

dy ghoail stiagh ayns She-shaght Shioltane Chreest,—trogit reest gys Foayr Yee,—as Bree yn *Spyrryd Noo* er ny choyr dhyt son Undin as To-shiaght dy Vea noa as *spyrryd-oil*; dy ghreinnaghey oo, as dy leideil as dy niartaghey yn Re-soon dooghyssagh shen, lesh ta Jee er choamrey ooilley Sheel-naue.

Agh son wheesh as dy vel oo er n'yannoo ymmodde Reddyn noi yn Ghialdyn va jeant ayns dty Ennym ec dty Vashthey,—as dy bee oo feme towse smoo dy *Gbrayse* as dy *Chooney*, dy niartaghey oo dy hassoo magh noi Miolaghyn y Theihll, yn Eill, as y Drogh-spyrryd, as dy yannoo dty Churym ayns y Stayd shen dy Vea, huggey nee Ard-chiarail Yee geamagh ort:—T'ou nish er-y-fa shen er dty chuirrey dy ghoail Ayrn jeh'n Sacrament elley,—SACRAMENT SHIBBER Y CHIARN; liorish shen my nee oo Arrys frrinagh y ghoail, foudde oo Leih y gheddyn son ooilley ny Peccaghyn t'ou riau er n'yannoo, as lheid ny Grayseyn elley ta feme ayd orroo, dy leideil oo gys y Vea veayn as Maynrys dy bragh farraghtyn.

Shen-y fa gow Kiarail, dy hoiggal chammah as oddys oo [yn Oardaghey Casherick] shen huggey t'ou er dty eam, as ny smoo cha vel Jee dy hirrey.—

For



For if you go to the *Lord's Supper* without considering the Reason of that Ordinance, and the very great Concern you have in it,——without seeing the Necessity and Blessing of a *Redeemer*, you will go with Indifference, and return without such Benefit as you might otherwise hope for.

To prevent this you should seriously consider what Account the Holy Scriptures have given us of the Condition we are in, both with respect to this Life, and the Life which is to come.

That is,——That we are by Nature Sinners: and that, as such, God cannot take Pleasure in us:—And that if we die, before we are restored to his Favour, we shall be separated from him, and miserable for ever.

This will lead you to inquire, how the Nature of Man came to be thus disordered, and prone to Evil; for you must not imagine, that God, who is infinitely good, created Man in such a State of Corruption, as you now *see* and *feel* him to be in; but that he must have fallen into this wretched Condition, since he came out of the Hands of his Creator.

Son my t'ou goll gys *Shibber y Chiarn* fegooish Toiggal cooie ayd jeh'n Oardaghey shen, as y Cosney feer vooar ta ayd liorish,——gyn tastey ayd jeh Ymmyrch as Bannaght *Ferkionnee*, hed oo gys y Chreectiaight lesh beggan Scanish, as chyndaa-ee oo veih fegooish lheid y Vondeish as oddagh oo er aght elley treishteil er y hon.

Dy haghney shoh lhisagh oo smooinghtyn dy downin er y Coontey ta Goo Casherick Yee er chur dooin jeh'n Stayd ta shin ayn, chammah 'fy Vea shoh, as jeh shen ta ry-heet.

Ta shen dy ghra,——Liorish Dooghys dy vel shin Peccee: as myr ta shin Peccee, nagh vod Jee Taitnys y ghoail aydin:—As my yiw mayd Baase roish my jig mayd ayns Foayr rish, dy bee mayd er nyn scarrey veih, as ayns Treihys er son dy bragh.

Leeidee shoh oo dy vriaght, kys haink Dooghys Dooiney gys y Stayd varvaanagh shoh, as aggingagh er Olk; son cha nhegin dhyt smooinghtyn, dy ren Jee, ta erskyn-carroo mie, Dooiney y chroo ayns lheid y Stayd pheccoil, as t'ou nish *fukin* as *gennaghtyn eb* nish dy ve ayn; agh dy nhegin da ve er huittym ayns y Stayd hreih shoh, lurg da v'er jeet als Laueyn e Er-croo.

And so the Scripture informs us.—In the third Chapter of *Genesis*, we have this following Account of the State of Man, Before, and After the Fall :

That *Adam* and *Eve*, from whom sprang all Mankind, were created in the Image of God ; that is, holy and innocent, having a perfect Knowledge of their Duty, a Command of their Will and Affections, and a Power, through the Grace of God, to do what they saw fit to be done.

In this Condition they were placed in *Paradise*, in a State of Trial, with a Promise of immortal Life and Happiness, if they should continue to Fear, to Love, to Honour and Obey their Creator ; as also, with an express Warning of the dreadful Consequence of their Disobedience.

Notwithstanding which Warning, they, through the Temptation of the Devil, transgressed the Commands of God ; and by doing so, they did not only forfeit all Right to the Promise of eternal Life and Happiness, but also contracted such a Blindness in the Understanding, such a Disorder in their Will and Affections, as all their Posterity feel to their Sorrow ; and became subject to Sin, and the Punishment of

As myr then ta Goo Yee ginsh dooin.—Ayns y tras Chabdil jeh Lioar *Genesis*, ta'n Coontey shoh ain jeh Stayd Dooinhey, Roish, as Lurg da tuittym ayns Peccah :

By row *Adam* as *Aue*, jcu rug ooilley Sheelnauc, er nyn groo ayns *Caslys Yee* ; ta shen, casherick as gyn-loghit, lesh Tushbey firrinagh jeh nyn Gurrym, lesh Smaght harrish nyn Aigney as nyn Teeareecyn, as Pooar trooid Grayse Yee, dy yannoo shen heeagh ad cooie dy ve jeant.

Ayns y Stayd shoh v'ad foit ayns *Pargeys*, er-chee dy phrowal ad, lesh Gialdyn jeh Bea veayn as Maynrys, my yinnagh adtanaghtyn dy ghoail Aggle roish, dy chur Graib, Ooashley as Bi-allys da nyn Ver-croo ; lesh Raaue geyre myrgeddin jeh'n Jerrey atchimagh harragh er nyn Mee-viallys.

Agh son ooilley yn Raaue shoh, ren ad, trooid Miolaghey yn Drogh-spyrryd, Saraghy yn Yee y vrishey ; as liorish then y yannoo, cha ren ad ny lomarcan coayll dy chooilley Chairys gys y Gialdyn jeh Bea as Maynrys dy bragh farraghtyn, agh ren ad myrgeddin tuittym fo lheid y Deillid ayns nyn Dushbey, fo lheid y Vee-reiltys ayns nyn Aigney as nyn Teeareecyn, as ta ooilley nyn Sluight gennaghtyn gys nyn Drimshey ;

Sin,

Sin, which is Misery and Death.

Concerning the *Nature* and *Greatness* of this Sin, we are to judge of it by the *Greatness* of the Punishment inflicted upon them and their *Posterity* :

—For God, being infinitely *Just* and *Holy*, could not inflict a Punishment greater than their Sin deserved.

Now this was the Occasion of that *universal Corruption* and *Wickedness*, which you see and hear of in the World, and which you cannot but, in some Measure, feel in your own Nature :—For, as the Scripture informs us, *Gen. v. 3. Adam begat his Children in his own Likeness* ; that is, with such a depraved Nature as his was then become.

And now consider into what a sad Condition these unhappy Offenders had brought themselves, and remember that this is your own Condition, and the Condition of all their Posterity.

The Law of Nature, and Reason was still in Force, and could not possibly be dispensed with.—At the same Time they found by sad Experience, That, as *St. Paul* describes the fallen State of Man, *there was*

as haink ad dy ve fo Reill as Kerraghey Peccah, quoid ta Treihys as Baale.

Mychione Dooghys as Mooadys y Phetcah shoh, shegin dooin briwnys, liorish Mooadys y Cherraghey hic er cur orroo hene as nyn Shee loghe:—Son cha voddagh Jes, ta ershyn earroo Cairal as Casbarick, Kerraghey s' trimmey y char orroo na va nyn Beccah er boil chin.

Nish shoh va Oyr as Bun ooilley yn Olk as y Vee-chrauee-agh shen fey-ny-cruinney, t'ou fakin as clastyn jeh ayns y Theihll, as shoh cha vod oo agh gennaghtyn, ayns Ayrn, ayns dty Ghooghys hene:—Son myr ta Goo Yee ginsh dooin ayns Lioar Genesis v. 3. Hoar Adam e Chloan ayns e Chastys bene; ta shen, lesh lheid y Dooghys peccoil as v'eh hene nish ayn.

As nish smooinee nls dy down er, cre'n Stayd hrimshagh va ny Peccce mee-vaynrey shoh er hayrn ad hene ayn, as coinee dy nee shoh dty Stayd bene, as Stayd ooilley nyn Shee loghe.

Va Leigh Dooghys as Reason foast ayns slane Bree, as cha voddagh eh er agh erbee ve currit dy lhattee.—Ec y Traa cheddin dennee ad liorish Prowal hrimshagh, myr ta'n Noo Paul cur Coontey jeh



a Law in their Members warring against the Law of their Mind; so that the Good which they would, they did not; but the Evil that they would not, that they did, Rom. vii.

There could not sure be a Condition more deplorable than this:—To live only to contract evil Habits; and by doing so,—To increase their Guilt,—To displease their Creator,—and, To leave an Offspring as miserable as themselves.

This therefore gave Occasion to God to manifest another of his most glorious Perfections, that is, his infinite Goodness and Mercy.

For God foreseeing this lamentable Condition into which they had fallen by departing from their Obedience, his Goodness had provided such a Remedy, as that neither they, nor any of their Posterity, should, on account of their Fall, be eternally miserable, except through their own Fault.

He, therefore, in Consideration of a Redeemer, one of the Seed of the Woman, who should make full Satisfaction to the Divine Justice for their Transgression, and who should bruise the Head, or break the Power, of that Serpent, (the

Stayd Dooiiney ayns Peccah, Dy row Leigh ayns ny Oltyr oc caggey noi Leigh nyn Aigney; myr shen yn Vie bailliu, shen cha ren ad; agh yn Olk nagh bailliu, shen ren ad, Rom. vii.

Son shickyrys cha voddagh Stayd s'trimshee na shoh y ve: —'Sy Vea shoh ynrycan dy gheddyn drogh Oathyn; as lioroo shen,—Dy viuhaghey nyn Beccah,—Dy chur Jymmoose et nyn Ver-croo,—as, Dy aagail sluight nyn yei cha treih roo hene.

Shoh er-y-fa shen hutg Oyr da Jee dy hoilshaghey [da'n Theihll] Ayrn elley jeh e Ghooghys smoo gloyroil, ta shen, e Vieys as e Vyghin erkyn-carroo.

Son myr honnick Jee ro-laue yn Stayd hreih shoh, ayn v'ad er huittym liorish nyn Mee-viallys, va'n Vieys echey er chia-rail lheid y Saase shen dy Hau-altys, nagh blhafs edyr daue hene, ny da veg jeh nyn Shee-loghe ve ayns Treihys dy bragh farraghtyn, kyndagh rish yn Peccah ocjyn, agh trooid yn Foill oc hene.

Shen-y-fa er coontey Fer-kionnee, Dooiiney jeh sluight y Ven, yinnagh Lhiallaghey slane da Cairys Yee son nyn Beccah, as vrooagh Kione, ny vrilhagh Pooar, yn Ard-nicu shen (yn Jouyl) ren ad y violaghey gys Peccah;—Er coontey'n Sluight Devil)



Devil) who tempted them to Sin;—In Consideration of this promised Seëd, God entered into a *New Covenant* with them, by way of Remedy, for what was past, and could not be undone.

We have reason to believe, that this *New Covenant* was more fully explained to *Adam*, than is set down in this short Account given us by *Moses*, and as it is more fully explained in the Gospel; and which was to this Purpose:—*That on Condition of their sincere Repentance, and sincere Obedience afterwards, they should be restored to the Favour of God: and after Death, to that Life and Happiness, which in their State of Innocence was promised to them without tasting of Death; which Favour they had forfeited by their Disobedience.*

And when we consider, that our *first Parents*, now become Sinners, stood in need of an *Atonement*, without which, while under the Displeasure of God, their very Lives must be a Burthen; and it being decreed by God, as it afterwards appeared, *that without shedding of Blood there was to be no Remission of Sin*; i. e. without the Death of the Sinner, or some one in his Stead: We

shoh va giallit, ren Jee *Conaant Noa* y yannoo roo, myr Saase dy yannoo *Lhiaffaghey* son y *Peccah* va hannah jeant oc, as nagh voddagh nish v'er ny rasley.

Ta Oyr ain dy chredjal, dy row *Tuhtey* smoo er ny choyr da *Adam* jeh'n *Chonaant Noa* shoh, na ta soit sheese ayns y Choontey giare shoh t'er ny choyr dooin liorish *Moses*, as myr te ny s'baghtal er ny hoilshaghey ayns y *Tulhtal*; as shen va er yn Aght shoh:-----  
Er Coontey nyn *Arrys crecoil*, as nyn *Miallys firrinagh* ny turg shen, dy beagh ad reelbt goit shaghey ayns *Foayr rish Jee*: as turg Baase, dy voghe ad yn *Vea* as y *Vaynrys* shen, va giallit daue ayns nyn *Stayd* dy *Neutoghtynys* segooish blashtyn jeh'n *Vaase*; yn *Foayr* cheddin v'ad er choayll liorish nyn *Meeviallys*.

As tra ta shin goaill gys nyn *Gree*, dy row nyn *gied Ayr* as *Moir*, nish jeant nyn *Beccc*, seme *Lhiaffaghey* ve jeant er nyn son, n'egooish choud as v'ad so *Jymmoose Yee*, beign da cer nyn *Mioys* bene ve ny *Errey* daue; ps son wheesh as dy row eh farit liorish *Jee*, myr ve ny turg shen er ny hoilshaghey, *segooish Deayrtey* foalley nagh row *Leib Peccah* edyr dy ve; ta shen, segooish Baase do

do therefore conclude, that, at this Time, God did appoint *Sacrifices*, or Sin-offerings, to make an Atonement for the Soul, and to foreshew the *Sacrifice* of Jesus Christ, (which we now commemorate) until he should be offered in behalf of them and all their Posterity.

And this appears from what follows in the next Chapter of *Genesis*, where we find *Abel*, by Faith, (that is, believing and depending upon this Ordinance of God, for the Remission of Sins, until the promised Redeemer should come; we find him) offering a *Sacrifice* which was acceptable to God, that is, a *Sin-offering*, which his Brother not doing, was rejected.

But here take notice and remember, that these *Sacrifices* could not take away Sin, but only through Obedience to the Ordinance of God, and through Faith in the promised Seed.

They were indeed very instructive and proper to lead Sinners to Repentance, and Amendment of Life, when they saw, that their Sins could not be forgiven, but by the *Death of an innocent Creature*,

y Pheccagh, ny Baase Fer en-nagh er e hon: Ta shin er-y-fa shen goaill son shickyrys dy nee, ec y Traa shoh, doardee Jec *Ourallyn* ny Chebballyn-peccah, dy yannoo Lhiaffaghey son yn Annym, dy chowraghey yn *Oural* veagh jeant jeh Yeehey Creest (ta shin nish freayll Cooïnaghtyn jeh) derrey veagh eh er ny hebbal as y lieh ocyn as ooilleyn nyn Sheelloghe.

As ta shoh er ny akin liorish ny ta scruit ayns y chiarroo Chabdil jeh Lioar *Genesis*; raad ta shin feddyn *Abel* liorish Credjue (ta shen dy ghra, credjal as treishteil ayns yn Oardaghey shoh dy Yee, son Leih Peccaghyn, derrey harragh yn Fer-kionnee va giallit; ta shin feddyn eh) chebbal *Oural* taitnyffagh da Jec, ta shen, *Oural-Peccah*, son gyn jannoo shoh va e Vraar er ny gheyrey.

Agh ayns shoh gow tastey as cooinee, nagh voddagh ny *Ourallyn* shoh goaill erfooyl Peccah, agh ynryan trooid Biallys gys Oardaghey Yee, as trooid Credjue ayns y Sluight va giallit.

V'ad dy jarroo Ynfagheyfeer chooie dy leideil Peccee gys Arrys as Lhiaffaghey Bea, tra honnick ad, nagh voddagh nyn Beccaghyn v'er nyn leih, agb liorish Baase y Chretoor gyn-logbt va'n uill dy lhiggey as, as bleeding

bleeding and dying before their Eyes, to make an Atonement for their Sin.

And as *all good Men*, before the Coming of Christ, did most religiously keep up the Remembrance of the promised Seed, and obtained the Pardon of their Sins, and Acceptance with God, *upon offering Sacrifices through Faith in a Redeemer which was to come;*

—So *all Christians*, since the Coming of that Redeemer, are obliged, as they hope for Pardon, and Favour from God, to keep up the Remembrance of God's great Mercy, in sending us a Redeemer, and of what that Redeemer has done to save us; and this in the Manner which He himself hath ordained.

Now that you may be more sensible of, and thankful to God for, this his infinite Loving-kindness, and that you may be fully convinced of the Necessity and Blessing of a Redeemer, you ought to know and consider, that our Saviour and Redeemer came not, until Man had been tried in all Conditions.—IN A STATE OF INNOCENCE,—UNDER THE GOVERNMENT OF HIS OWN REASON,—and UNDER THE LAW GIVEN BY MOSES:—All which Methods of Provi-

goll dy baase kiongoyrt rish nyn Sooillyn, dy yannoo Lhiaf-saghey son nyn Beccah.

As myr then dy *chooilley Ghooinney mie*, toish my daink Creest, dy feet chrauec freayll seose Cooïnaghtyn jeh'n Sluight v'er ny ghialdyn, as dy dooar ad Leih son nyn Beccaghyn, as Soïaghey jeant jeu liorish Jee, liorish chebbal Ourallyn trooid Credjue ayns Fer-kionnee va ry-beet;—Myr then, neayr as haink y Fer-kionnee cheddin, ta dy chooilley Chreestee kianlt, myr t'ad jerkal rish Pardon as Foayr veih Jee, dy chummal seose Cooïnaghtyn jeh Myghin vooar Yee ayns coyrt hooïn Fer-kionnee, as jeh ny ta'n Fer-kionnee then er n'yannoo dy hauail shin; as shoh er yn aght t'eh hene er n'oardrail.

Nist dy vod Tushtey share y ve ayd's jeh, as oo ny s'booitall da Jee son, shoh e Chenjallys ghraihagh erskyn-earroo, as dy vod Credjue's troshey y ve ayd jeh nyn Ymmyrch as Bannaght yn Er-kionnee, lhisagh oo toig-gal as dy dowin smooïnaghtyn, nagh daink nyn Sauastagh as nyn Ver-kionnee, derrey ad Dooinney er ny phrowal ayns dy chooilley Stayd-bea, —AYNS STAYD BY NEU-LOGHTYNYS, —FO REILL YN RESOON ECHHEY HENE, —AS FO YN LEIGH V'ER NY CHOYRT LIORISH Mo-dence,



dence, thro' the perverse Will of Man, had been rendered ineffectual for the Amendment of the World.—Notwithstanding which, such was the Goodness of God, that He sent, after all, *his only beloved Son*, to take our Nature upon him, and to assure Mankind of the tender Love which he had for his poor Creatures who were ruining themselves, without perceiving the Danger they were in.

This was the *Promised Seed*! —Promised to *Adam*, as He that should break the Serpent's Head, or Power of the Devil:—Promised to *Abraham*, as He in whom all the Nations of the Earth should be blessed:—Promised to the People of *Israel*, as that Prophet whom they should hear and obey at their Peril:—Lastly, promised to *David*, as one whose Kingdom should have no End,—And indeed it was with *this Promise* that God supported the Spirits of all that feared him, and were in Fear for themselves, until the Fulness of the Time for his Appearance should come.

And now this *Promised Redeemer* being come, He first shewed by his own Example,

ses:—Ooille ny Saafeyn cheddin jeh Ard-chiarail Yee, trooid Aigney vee - reiltagh Dooiney haink dy ve neu-vrecoil dy thiaffaghey yn Seihll:—Ny-yeih lheid fhen va Mies Yee, lurg-ooille dy dug eh e Vac ynryan ennoil, dy ghoail y Dooghys amyn er, as dy chur Shickyras da Sheel-naue jeh e Ghraih veiygh da e Chretooryn boghtey, va dy chur naardey ad hene, fegoolth Ennaghtyn jeh'n Dangeyr v'ad ayn.

Shoh va'n Shluight giallit!—Giallit da Adam, myr Fer yinnagh broo Kione yn Ard-nieu, ny Pooar y Drogh-spyrryd:—Giallit da Abraham, myr Esbyn ayn veagh ooille Aphoonyn ny Hooirey er nyn mannaghey:—Giallit da Pobble Israel, myr y Phadeyr fhen beign daue clah-tyn rish as ve biallagh da er Gaue anney:—Er-jerrey ooille, giallit da David, myr Esbyn, er e Reeriaght nagh beagh Ferrey erbee,—As dy jarroo the less y Gialdyn shoh ren Jee cummal seofe ny Creeaghyn ocsyn ooille va goail aggle roishyn as v'ayns Aggle er nyn son hene, derrey harragh yn slane Traa mygeayrt dafyn dy hoilfhaghey eh - hene da'n Theihll.

As nish dy vel y Fer-kionnee Giallit er jeet, Hoilthee eh ho-shiaight horish y Sampleyr echey recorded

recorded in the Gospel, how Men must live, so as to please God.—And the Law of Nature, as well as the Law of *Moses*, having thro' Sin been much obscured and perverted, he explained them, and gave us such other Laws and Rules, as were absolutely necessary to mend our Nature,—to restore us to the Image of God,—to keep us from Backsliding, and—to fit us for Heaven and Happiness.

And because in the Decrees of God, as was before observed, *without shedding of Blood there could be no Remission of Sin*; and it being impossible that the *Blood or Life* of any other Creature, or of any mortal Man, could take away the Guilt and Punishment due to Sin;—our gracious God, both to give to Mankind the greatest Token of his Love, and at the same time, to shew how great his Hatred to Sin is, by the Greatness of the Punishment it required, *He sent his own Son to be the Propitiation for our Sins*; that is, to make Satisfaction to his Justice, and to take off the just Displeasure which he had declared against Sinners.

And his SON (blessed for

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hene, ta scruit ayns y Tufhtal, kys lhisagh Deiney gymmyrkey nyn Mea dy ve taitnyflagh da Jee.—As myr va Leigh Dooghys chammah as Leigh *Vofes*, dy mooar er ny gholley as er ny challeey trooid Peccah, hoillthee ethyn y Bun oc, as hug eh dooin lheid ny Leighyn as Saraghyn elley then, as va flane ymmyrchagh dy lhisaghey nyn Ghooghys,—dy hyndaa shin reesht gys Callys Yee,—dy reayll shin veih skirraghtyn, as—dy yannoo shin coole son Niau as Maynrys.

As er-yn-oyr liorish Oardaghyn Yee, myr dooyrt shin roie, *segooilb Deavrtex foalley nagb row Leib Peccah dy ve ayn*; as myr ve neu-phossible dy voddagh Fuill ny Bioys Creator erbee elley, ny Fuill Dooinney erbee marvaanagh, goaill erfooyl Loght as Ker-raghey Peccah;—nyn Yee graysoil, chammah dy chur da Sheelnaue yn Cowrey smoo jeh e Ghraih, as ec y Traa cheddin, dy hoillhaghey cre wheelh as va e Ghwoaic er Peccah, liorish Mooadys yn Cherraghey va foit er, *Hug eb e Vac bene dy ve ny Qural-shee son ny Peccaghyn ain*; ta then, dy yannoo Lhisaghey da e Chairys, as dy veiyghey e Yymmoose cairal v'eh er n'ockley-magh noi Peccee.

As e Vac (bannit dy bragh ever

ever be his Goodness!) knowing how dreadfully sad the Condition would be of all such, who should live and die under the Displeasure of God, and what unconceivable Happiness they would deprive themselves of; He therefore, moved with Compassion for so great a Calamity, undertook to obtain their Pardon.

In order to this, he clothed himself with our Flesh, that, as *Man*, He might suffer what our Sins had deserved, and, as He was the *Son of God*, he might make a full and suitable Satisfaction to the Divine Justice, offering himself a *Sacrifice* for the Sins of the whole World: And for the Joy of delivering so many Millions of Souls from Misery, he endured *the Death of the Cross*, and all the Afflictions leading to it, which we find recorded in the Gospel.

And by this worthy *Sacrifice*, all Mankind are restored to the Favour of God, and put into a Way and State of Salvation; God having for his Son's sake promised to pardon all such as shall repent, and forsake their Sins, and bring forth Fruits meet for Repentance;---As also to give his Holy Spirit to all

dy row e Vieys!) toiggal cre cha atchimagh treih veagh y Stayd ocsyn ooilley, yinnagh beaghey as baase y gheddyn fo Jymmoose Yee, as cre'n Vaynrys erskyn Tushtey chaillagh ad liorish; shen-y-fa ayns e Ard-erreeish son lheid y Treihys doogh, ghow eh er dy chofney Pardon daue.

Dy chooilleeney shoh, ghow eh er hene yn Eill ainy, dy voddagh *Eh*, myr *Dooiney*, furranshe then va ny Peccaghyn ainy er hoilchin; as myr v'eh *Mac Yee*, dy voddagh eh Lhialfaghey slane as cooie y yannoo da'n Chairys Flaunyffagh, chebbal eh hene ny Oural son Peccaghyn y Theihll ooilley: As er Graih yn Voggey dy livrey whilleen milley Annym veih Treihys, duillee eh *Baase ny Croshey*, as ooilley yn Seaghyn ta bentyn rish, myr ta shin lhaih ayns y Sushtal.

As liorish yn *Oural* ooasle shoh, ta ooilley Sheelnaue reelht goit stiagh ayns Foayr rish Jee, as er nyn goyrt ayns Raad as Stayd dy Haualtys; Myr va Jee er Graih e Vac er n'ghialdyn dy leih dauesyn ooilley ghoys Arrys, as hreigys nyn Beccaghyn, as ymmyrkys magh *Mess cooie dy Arrys*;---As myr geddin dy choyrt e Spyrryd Causuch



such as shall sincerely desire him;—And lastly, to make them eternally happy after Death, if during this short State of Trial, which is designed to amend our corrupt and disordered Nature, they endeavoured to observe the Rules which he has given them, and which are absolutely necessary to make them capable of Heaven and Happiness.

Stop here awhile,—and adore the infinite Goodness of God, who did not overlook lost Mankind, but sent his Son to redeem us.

He might in strict Justice have required Men to have lived up to the Law of Nature and Reason given in the State of Innocence, on pain of being for ever separated from his Presence: But instead of that, he has been graciously pleased to accept of our sincere, tho' imperfect, Obedience, and of our sincere Repentance, when we have done amiss, and return to our Duty.

Consider this seriously :— And you cannot but express your Thankfulness after some such manner as this.

sherick daufyn ooilley nee dy creeoil Eshyn y yecarree;—As ec y jerrey, dy chur daue Maynrys dy-bragh farraghtyn lurg y Vaase, my she then ayns y Stayd ghiare shoh dy Phrowal, ta kiarit dy lhiassaghey nyn Ghooghys neu-ghlen as mee-reiltagh, ren ad y chooid share dy chooilleeney ny Saraghyn t'eh er hoiaghey roue, as ny Saraghyn cheddin ta er dy chooilley Chor ymmyrchagh dy yannoo ad cooie son Niau as Maynrys.

Nish smooinee dy dowin er shoh son tammylt,—as cur Ooashley da Mieys erskyn-car-roo Yee, nagh ren beg y hoi-aghey jeh Sheelnaue caillit, agh hug e Vac dy livrey shin veih Loght Peccah.

Ayns y lhome Chairys od-dagh eh v'er harey Deiney dy v'er leeideil nyn Mea corrym rish Leigh nyn Ghooghys as y Resoon va oc 'fy Stayd dy Onid, fo Briwnys dy ve scarrit veih e Eanish son dy bragh: Agh ayns Ynnyd shen, S'cooidsave lesh dy graysoil dy yannoo Soi-aghey jeh nyn Miallys ynrick ga neu-fee, as jeh nyn Arrys firrinagh, tra ta shin er n'yannoo dy aggairagh, as chyndaa recsht gys nyn Gurrym.

Gow ush shoh dy dowin gys dty Chree:—As eisht cha vod oo agh soilshaghey dty Vooise; ayns lheid ny Goan shoh.

The

## The PRAYER.

**B**LESSED be God for ever for this Instance of his Love to fallen Mankind, in committing the miserable Case of his unhappy Creatures to no less a Person than his own Son!—We are not worthy of all the Mercies which thou hast shewed thy Servants.—Grant, O God, that this wonderful Love may not be lost upon me; But that, knowing my sad Condition by Nature, I may be truly convinced of the Necessity and Blessing of a Redeemer; and that I may, with a Heart full of Gratitude, join with thy Church in giving our devoutest Thanks to Thee, and in keeping up the Remembrance of what thy blessed Son has done and suffered for us; to whom, with Thee and the Holy Ghost, be all Honour, Praise, and Thanksgiving, for ever and ever. *Amen.*

## YN PHADJER.

**B**ANNIT dy row Jec er son dy bragh son y Cowrey shoh jeh e Ghraih da Sheel-naue peccoil, ayns gyn coyrt Stayd hrimshagh e Chretooryn treih fo Kiarail Persoon veg sloo na e Vac hene!—Cha vel shynyn feeu jeh ooille ny Myghinyn t'ou er hoishaghey da dty Harvaantyn.——Giall, O Yec, nagh bee yn Ghraih yindysshagh shoh caillit orrym's. Agh, toiggal my Stayd hreih liorish Dooghys, dy vod slane Tushtey ve aym jeh nyn Veme as Bannaght yn Er-kionnee; as dy voddym lesh Cree lane dy Vooife, goll lesh dty Aglish ayns coyrt dhyt nyn Mooife simoo crauee, as ayns cummal seofe Cooïnaghtyn jeh ny ta dty Vac er n'yannoo as er hurranse er nyn son; huggeysyn, Mayrt's as y Spyrryd Noo, dy row dy chooille Ooashley, Moylley, as Toyrt-booise, son dy bragh as dy bragh. *Amen.*

## S E C T. II.

*The End and Institution of the Lord's Supper.*

**S**T. Paul concludes his first Epistle to the *Corinthians*, with this remarkable Direction;—*If any Man*

## C A B. II.

*Oyr as Oardagh Shibber y Chiarn.*

**T**A'N Noo Paul cur jerrey er y chield Screuyn echey gys ny *Corinthianee*, lesh y Sarey shoh ta feeu nyn Dastey;

*love*

love not the Lord Jesus, let him be Anathema Maranatha; that is,—Let him be separated from your Communion, as one under the Displeasure of God, and, without a timely Repentance, in no Possibility of being saved;—Nothing being more grievous in the Sight of God, than for a Sinner to slight the greatest Instance of his Mercy that was ever offered to Man, as well as the only Means of his Salvation.

To prevent this, and to hinder Sinners from forgetting [which they are but too apt to do] this Token of God's infinite Love, and to fix the Love of Jesus Christ more surely in our Hearts and Memory, He himself hath taken care, that his Love and Mercy should, throughout all Generations, be remembered: He did therefore ordain this Sacrament as a Memorial of our Redemption, and of his Love for us;—as a Pledge to assure us of it, and as an outward Means and Sign of testifying, as well as increasing, our Love to him.

The holy Apostles of Christ, who were present when he first administered this Sacrament, give us the follow-

---My ta Dooimney erbee nagh nbynney lesh y Chiarn Yeesey, lhig da ve Anathema Maranatha; ta shen, --Lhig da ve scarrit veih'n Cheshaght eu, myr Fer fo Jymmoose Yee, as, fe-gooish Arrys leah nagh vod er Aght erbee ve er ny hauail;---Er-yn-oyr nagh vel Nhee erbee ny s'ejee ayns Shillee Yee, na son Peccagh dy hoiaaghey beg jeh'n Cowrey Imoo shoh jeh e Vyghin va ricau chebbit da Dooimney, chammah as yn yn-rycan Saase jeh'n Taualtys ecchey.

Dy haghney shoh, as dy lhiettal Peccee (myr t'ad ro aarloos) dy yarrood yn Cowrey shoh jeh Graih erikyn-towle Yee, as dy hoiaaghey Graih Yeesey Creest my thickyree ayns nyn Gree as nyn Gooim-aghtyn; T'eh hene er ghoail Kiarail, dy beagh Cooim-aghtyn er ny reayll jeh e Ghraih as e Vyghin, trooid magh dy chooilley Heelloghe; Ren eh er-y-fa then goardrail y Sacrament shoh myr Imraa jeh nyn Livrey-ys, as jeh e Ghraih dooinyn;---myr Gioal dy hick-yraghey shin jeh, as myr Saase as Cowrey baghtal dy hoil-shaghey, chammah as dy vish-aghey, nyn Ghraih huggey.

Ta Ostyllyn Catherick Chreest, va kionfenish tra ren eh hoshiaght yn Sacrament catherick shoh y hirveish, cur ing



ing Account of its End and Institution.

They signify to us in the first Place, that *this Sacrament* was ordained by Christ the same Night in which he was betrayed, and after they had observed the *Passover*, which had been ordained to preserve the Memory of their great Deliverance from the Bondage of *Egypt*, and which did prefigure, and was a Prophecy of, a much greater Deliverance, which *Jesus Christ* was to be the Author of, not only for them, but for all Mankind:—And which *Prophecy* was surprisingly fulfilled by that People, without knowing what they were a doing, when they crucified *Jesus Christ*, the true *Paschal Lamb*, the very same Month, the very same Day of the Month, and the very same Hour of the Day, that the *Paschal Lamb* was first ordained to be sacrificed.

Now after the *Paschal Supper*, as the Apostles relate it, —*Jesus Christ* took Bread, and blessed it, and brake it, and gave it to his Disciples, saying, Take, eat: This is my Body, which is given for you: This do in Remembrance of Me. He took also the Cup, and gave Thanks, and gave it to them, saying, Drink ye all

dooin y Coontey shoh jeh'n Oyr as yn Oardaghey.

T'ad soilshaghey dooin ayns y chied Ynnyd, dy row yn *Sacrament* shoh oardit liorish Creeft yn Oie cheddin ayn v'eh er ny vrah, as lurg daue v'er n'ee yn *Eayn Caiisht*, va farit dy reayll seose Cooinaghtyn jeh nyn Livrey-ys mooar veih Bondiaght *Egypt*, as ren cowraghey ro-laue, as va ny Adeyr's jeh, Livrey-ys foddey smoo, va *Yeesey Creeft* dy chofney, cha nee ynryan dauesyn, agh da ooilley Sheelnaue:—As va'n *Phadeyr's* shen ayns Aght yindysshagh cooilleenit liorish yn Pobble cheddin, gyn Toiggal oc ere v'ad dy yannoo, tra ren ad *Yeesey Creeft* y chroffsey, yn *Eayn Caiisht firrinagh*, ayns yn eer Vee cheddin, er yn eer Laa cheddin jeh'n Vee, as ayns yn eer Oor cheddin jeh'n Laa, va'n *Eayn Caiisht* hoshiaght oardit dy v'er ny ouralley.

Nish lurg Shibber yn *Eayn Caiisht*, myr ta ny Ostyllyn cur Coontey jeh, —Ghow *Yeesey Arran*, as vannee eh eh, as vrisb eh eh, as hug eh eh da e Ostyllyn, gra, Gow-jee, ee-jee, Shoh my Chorp's, t'er ny choyr't er nyn son eu: Jean-jee shoh ayns Cooinaghtyn jeem's:—Ghow eh myrgeddin y Cappan, as hug eh Boofse, as chur eh daue eh, gra,

of this, for This is my Blood of the New Covenant, which is shed for you, and for many, for the Remission of Sins: This do, as oft as ye shall drink it, in Remembrance of Me; for as oft as ye shall eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.

In Obedience therefore to this Command of Jesus Christ, who has delivered us from a much greater Bondage than that of Egypt—The Christian Church keeps up the Memory of his Love, his Sacrifice, and his Sufferings and Death, after this solemn Manner:

First, as an Acknowledgement that our Lives, and all that we eat or drink to preserve them, are owing to the Bounty of God, we present upon his Table, by the Hands of his own Minister, a Portion of his Creatures, the best we have for the Support and Comfort of our natural Life, namely, Bread and Wine.—After this the Bread and Wine are consecrated, the Bread is broken, and the Wine poured out, to represent the Death of Christ whole Body was broken, and whose Blood was shed for us.

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Iu-jee ooilley jeh shoh, son she Shoh my Uill's jeh'n Chonaant Noa, t'er ny gheayrtey er nyn son euish, as er son ymmodee, son Leib Peccaghyn: Shoh jean-jee, cha mennick as iu-ys shiu eh, ayns Cooineaghtyn Feem's; son cha mennick as eey's shiu yn Arran shoh, as iuys shiu yn Cappan shoh, ta shiu soilshaghey magh Baase y Chiarn derrey hig eh.

Shen-y-fa ayns Biallys da'n Sarey shoh jeh Yeevey Creeft, t'er livrey shynyn veih Bondi-aght foddey smoo na Bondi-aght Egypt.—Ta'n Agglifh Chreestee cummal seose Cooineaghtyn jeh e Ghraib, jeh e Oural, as jeh e Hurranse as e Vaase, er yn Aght arrymagh shoh:

Hoshiaght, myr Cowrey dy vel nyn Mioys, as ooilley ny ta shin dy ee as dy iu dy reayll shin bio, cheet veih Feoilty's Yee, ta shin sojaghey magh er y Voayrd ethey, lesh Laueyn e Hirveishagh hene, Ayrn jeh e Chretooryn, yn chooid share t'ain dy niartaghey as dy gher-jaghey nyn Mioys dooghyllagh, ta shen dy ghra, Arran as Feeyn.—Ny lurg shoh ta'n Arran as y Feeyn er nyn gasherickey, ta'n Arran er ny vrishey, as ta'n Feeyn er ny gheayrtey magh, dy chowraghey Baase Chreest, e Chorp v'er ny vrishey, as e Uill v'er ny gheayrtey er nyn son.

Then

Then the Minister of GOD, as the Steward of Christ's Household, applies these Blessings to every Person who receives this Sacrament, in this devout Prayer:—*The Body and Blood of Christ, which were given and shed for Thee, preserve thy Body and Soul unto everlasting Life.*

And we may be assured of it, that *this Sacrament* will be to every worthy Communicant, what the *Tree of Life* would have been unto Adam and Eve in Paradise: And that as *they*, had they continued obedient, would have been in no Danger of temporal Death; even so *we*, while we feed on this Bread now endued with a Life-giving Spirit, and live as we ought to do, are in no Danger of Death eternal.

These being *Pledges* to assure us, that as certainly as Bread and Wine do nourish our Bodies, so do these seal to us all the Benefits which Jesus Christ hath purchased for us, by his Sacrifice and Death.

And when any *Christian* does wilfully, and for want of Faith, deprive himself of

Eisht ta. *Sbirveishagh Yee* myr Stiurt harrish Lught-thie Chreest shirveish ny Bannaghtyn shoh er dy chooilley Phersoon ta goaill y Sacrament cheddin, ayns y Phadjer chrauce shoh:—*Corp as Fuill nyn Jiarn Creest hie er coyrt as er deayrtey er dty bon's, dy vreill ad dty Chorp as dty Annym gys y Vea dy bragh farraghtyn.*

As foddee mayd ve shickyr jeh, dy bee yn Sacrament shoh da dy chooilley unnane ta goaill eh dy feeu, jeh'n Foays cheddin veagh Billey yn Vea er phrowal da Adam as Aue ayns Pargciys: As myr nagh beagh adsyn, dy beagh ad er hannaghtyn biallagh, er ve ayns Gaue erbee Baaiish 'fy Theihll shoh; eer myr shen, choud as ta shinin beaghey er yn Arran shoh nish coamrit lesh Spyrryd bioghee, as gymmyrkey nyn Mea myr lhisagh shin, cha vel shin ayns Gaue erbee jeh'n Baale dy bragh farraghtyn:

Son t'ad shoh *Gialteenyn* dy chur Shickyrys dooin, cha firrinagh as ta Arran as Feeyn beaghey nyn Gallinyn, cha firrinagh cheddin dy vel ad shoh sealal dooin ooilley ny Bannaghtyn ta Yeevey Creest er choiney dooin, liorish e Oural as e Vaale.

As tra ta *Creestee* erbee jeh e Yioin, as son laccal Credjue, giarey magh eh hene veil'n this



this Spiritual Food, he falls, as our *first* Parents did, into a State purely natural, and destitute of the Means of Grace and Salvation.

For the Happiness of the World, and of every Soul in it, depends upon the Sacrifice of Christ, of which we are bound to keep up the Remembrance after this solemn Manner:

That whenever we pray for any Favour or Blessing we may remember to do it in *His Name*:—That whenever we are so unhappy as to have done any Thing which may displease God, we may remember to pray to be forgiven for *Christ's* sake.

For God grants whatever we ask, and which he sees to be for our Good, when we ask in *Faith*, that is, in *his Son's Name*; and therefore the Church concludes all her Prayers in these most prevailing Words,—*For Jesus Christ's Sake*.

In one Word, we do by this Sacrament keep up a continual Correspondence with our Lord in Heaven, and hold Communion with him, and with all the Members of his Body, which receive Nou-

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Beaghey Spyrrydoil shoh, t'eh tuittym, myr ren nyn gied *Ayr as Moir*, ayns Stayd eer dooghyslagh, as fegooish ny Saafeyn dy Ghrayse as dy Haualtys.

Son ta Maynrys y Theihll, as dy chooilley Annym t'ayn, lhie er Oural Chreest, jeh ta shin kianlt dy reayll seose Cooinaghtyn er yn Aght calherick shoh.

Cre-erbee yn Traa ta shin guee son Foayr ny Bannaght erbee, dy vod mayd cooinaghtyn dy yannoo eh 'syn *Ennym echeyssyn*:—Cre-erbee yn Traa ta shin cha mee-vaynrey as dy ve er n'yannoo Red erbee eddys Jymmoose y chur er Jee, dy vod mayd cooinaghtyn dy ghuee son Leih er y Don er *Graih Chreest*.

Son ta Jee coyrre cre-erbee ta shin geeearree, as shen t'eh fakin dy ve son nyn Voays, tra ta shin geeearree ayns *Credjus*, ta shen, ayns *Ennym e Vac*; as shen - y - fa ta'n Agglissh cur Jerrey er ooilley ny Padjeryn eck ayns ny Goan smoo bree-oil shoh,—*Er Graih Yeesey Chreest*.

Ayns un Ockle, liorish y Sacrament shoh ta shin freayll seose Ainjys chinjagh rish nyn Jiarn t'ayns Niau, as cummal Sheshaght Spyrrydoll rishyn as rish ooilley Olkyn e \* Chorp, ta geddyn Ooraghey as Bilhaghrishment

\* Yn Agglissh,

rishment and Growth from Him, as the Branches from the Tree, in which they are grafted, and from which when they are separated, they can bear no Fruit, and are only fit to be burned.

And as every Christian is obliged, at the Peril of his Soul, to observe it; So the Duty must be such, as every one, even the most unlearned, may understand, if it is not his own Fault.

And so indeed it is: For as an *Israelite*, *Levit. i. 4.* under the Law, being obliged to lay his *Hand* upon the *Head* of his Sacrifice, confessing his Sins in laying them as it were, upon that *Creature*,—as he did easily understand, that this was to shew him, that Death was the due Reward of Sin; that this ought to humble him before God, and to give him the greatest Abhorrence of Sin, which could not be pardoned but by the Loss of the Life of an innocent Creature;

As this was plain to the meanest *Israelite*, even so the most unlearned Christian, when he considers, that our Lord Jesus Christ became a Sacrifice for us, and that on Him all our Sins were laid,

ey veihfyn, myr ta ny Banglaneyn veih'n Villey, er t'ad gaase, as tra t'ad scarrit voish, cha vod ad veg y Vefs y ymmyrkey, chamoo t'ad son Ymmyd erbee agh son yn Aile.

As myr ta dy chooilley Chreestee, er Gaue Anney, kianlt dy ghoail yn Chreestiaht shoh: Myr then shegin da'n Currym ve lheid, as oddysdy chooilley unnanetoiggal, eer ehhyn smoo ta gyn Ynsagh-ey lioaragh, mannagh bee eh yn Oill echey hene.

As myr then dy jarroo te: Son myr va *Israelite* *Lev. i. 4.* fo yn Leigh, kianlt dy lhie e *Laue* er *Kione* yn Oural, goail-rish e Pheccaghyn as coyrt ad, myr dy beagh eh, er y *Cretoor shen*,—myr v'eh dy aashagh toiggal, dy row shoh dy hoilshaghey da, dy nee Baale va Leagh cairal Peccah; dy lhifagh shoh y injillaghey eh fenith Jee, as coyrt da yn Dwoaie smoo oddagh y ve noi Peccah, nagh voddagh ve er ny leih, agh liorish Coayl Bioys Cretoor gyn-loght:

Myr va shoh dy aashagh toiggit liorish yn *Israelite* s'far-dalee, dy jarroo myr then yn Chreestee sloo ynsit, tra t'eh toiggal, dy daink nyn Jiarn Yecley Creest dy ve ny Oural er nyn son, as dy ren Ehhyn  
—on

—on him who knew no Sin;—he will easily understand how sad our Condition was, which required such a Sacrifice:—That this therefore ought to humble us,---To lead us to Repentance,---To make us fearful of offending God,---And to abhor those Sins which cost *Jesus Christ* his Life, before God could be prevailed with to pardon them.

He will also easily understand, that the Love of Christ, and the Remembrance of his Death, ought to be very dear to us; and that the oftener we remember it, in the Manner he ordained, the more Graces we shall receive from God,---The firmer will be our *Faith*, the surer our *Pardon*, and the more comfortable our *Hopes* of meeting Him, not as an *Enemy*, but as a *Friend*, at whose *Table* we have been so often entertained.

And now, if you have considered what you have read with any Degree of Attention, you will pause a-while,---until you have expressed your Gratitude for this Mercy, after some such Manner as this following.

gymmyrkey flane Errey nyn Beccaghyn,—eshyn nagh bione da Peccah;—nee eh dy aashagh toiggal cre cha trimshagh as va Stayd Sheelnaue, va feme lheid yn Oural:—Dy lhifagh shoh er-y-fa shen shin y injillaghey,—shin y leideil gys Arrys,—Shin y yannoo agglagh dy chur Corree er Jee,---As dy chur Dwoaie da ny Peccaghyn shen chost e Vioys da *Yeesey Creeft*, roish my voddagh Jee v'er ny veiyghey dy leih ad.

Nee eh myrgeddin dy aashagh toiggal, dy lhifagh Graih Chreest, as Cooïnaghtyn jeh e Vaase, ve feer deyr dooin; as myr s'menkey nee mayd cooinaghtyn er, 'syn Aght t'eh hene er n'oardaghey, shen myr smoo dy Ghrayleyn yiow mayd veih Jee,---Myr s'niartal vees nyn *Gredjue*, myr shickyree vees nyn *Bardoon*, as myr s'gerjoilee vees nyn *Dreishteil* dy ghoill ny whail, cha nee myr *Noid*, agh myr *Carrey*, as ec e *Voayrd* ta shin cha mennick er ve nyn Ghoaldee.

As nish, my t'ou er ghoail gys dty Chree shen ny t'ou er lhaih, lesh Ayrn erbee dy Chia-rail, nee oo smooïnaghtyn ort hene son tammylt,—derrey t'ou er n'ockley magh dty Vooise son y Vyghin cheddin, ayns lheid ny Goan shoh.



## The P R A Y E R.

**O** JESUS, who hast loved us, and washed us from our Sins, and purchas'd us by thy own Blood,—and didst ordain this Sacrament, in order to secure us to thy self, by a grateful Remembrance of what thou hast done and suffered for us, make me truly sensible of thy Love, and of our sad Condition, which did require such a Sacrifice.

May I always receive this Pledge of thy Love,—The Offers of Mercy, Pardon and Grace, tendered to us, in this holy Ordinance, with a thankful Heart, and in Remembrance of Thee our great and best Benefactor; in Remembrance of thy holy Example,—Of thy Heavenly Doctrine—Of thy laborious Life—Of thy bitter Passion and Death—Of thy glorious Resurrection—Of thy Ascension into Heaven—and of thy Coming again to judge the World.

And may I never forget the Obligations thou hast laid upon us, to live as becomes thy Disciples, and to forsake every Course of Life contrary to thy Gospel!—Cease not, O Lord, to love us; and by the Grace

## Y N P H A D J E R.

**O** YEESEY, t'er ehoyt Graih dooin, as er niee shin veih nyn Beccaghyn, as er chofney shin dhyt hene lesh dty Uill,—as doardee yn Sacrament shoh, dy reaylh shin shick-yr dhyt hene, liorish Cooïnaghtyn booifal y ve ain jeh ny t'ou er n'yannoo as er hurranse er nyn ion, cur dou Ennaghtyn frrinagh jeh dty Ghraih's, as jeh'n Stayd hrimshagh ainyn, va feme lheid yn Oural.

Lhig dooys dy kinjagh goaill yn Cowrey shoh jeh dty Ghraih,—Ny Chebbyn dy Vyghin, dy Phardoon, as dy Ghrayse, t'er nyn goyrt dooin ayns yn Oardaghey catherick shoh, lesh Cree booifal, as ayns Cooïnaghtyn Jeed's nyn ynryan Charrey share; ayns Cooïnaghtyn jeh dty Hampleyr catherick,—Jeh dty Ynsaghey Flaunysfagh—Jeh dty Vea Gheinagh,—Jeh dty Hurranse as dty Vaase sharroo—Jeh dty Irree-seofe-reefht gloyroll—Jeh dty Gholl-seofe gys Niau—as jeh dty Heet-reefht dy vriw nys y Theihll.

As ny lhig dou dy bragh jarrood ny Kianglaghyn t'ou er chur orrin, dy leideil Bea myr ta cooie dauesyn ta credjal aynyd, as dy hreigil dy chooillee Aght Bea ta noi dty Hushal! Lhig da dty Ghraih, O Hiarn, vouchsafed

vouchsafed in this Ordinance,  
cause us to love Thee with all  
our Hearts. *Amen.*

ve dy kinjagh marin, as liorish  
y Ghrayfes' cooidfave lbiat shir-  
veish orrin 'syn Oardaghey  
shoh, cur orrin ve graihagh ort  
lesh ooilley nyn Gree. *Amen.*

S E C T. III.

*How a Christian ought to pre-  
pare himself for this Sacra-  
ment.*

**A**S the above Account of  
this holy Ordinance is  
easy to be understood, even by  
the most unlearned Christian;  
so the Preparation required is  
such, as will neither puzzle the  
Understanding, nor burden the  
Memory, nor take up too  
much of the Time of those that  
are engaged in the most neces-  
sary Employments of Life.

The Church had regard to  
all her Members, when she  
gave this short and plain Di-  
rection to such as prepare to  
go to the Lord's Supper.

That they examine them-  
selves,

*Whether they repent them  
truly of their former Sins?*

*Whether they. Redfastly pur-  
pose to lead a new Life?*

*Whether they have a lively  
Faith in God's Mercy through  
Christ?*

C A B. III.

*Yn Agbt lhisagh Creeftee eb-bene  
y gbeddyn aarlooo cour y Sa-  
crament shoh.*

**M**YR. ta'n Coontey shoh  
jeh'n Oardaghey calhe-  
rick shen aashagh dy ve toig-  
git, dy jarroo liorish y Chreef-  
tee sloo dy Ynsaghey; myr  
shen ta'n Aarlaghey ymmyr-  
chagh er y hon lheid, as  
nagh jean goll erskyn y Tush-  
tey, ny laadey yn Chooïnagh-  
tyn, ny goaill seose rouyr jeh'n  
Traa oclyn sinoo ta geiyrt er  
Aghtyn-beaghee ymmyrchagh  
y Veá shoh.

Va Sooill ec yn Agglish gys  
ooilley e Holtyn, tra hug ee yn  
Choyrle ghiare as aashagh shoh  
daufyn ta geddyn aarlooo dy  
gholl gys Shibber y Chiarn.

Dy jean ad ad-bene y cysht,

*Vel ad goaill Arrys firrinagh  
son nyn Beccaghyn i'ad hannah  
er n'yannoo?*

*Vel ad dy shickyr kiarait Bea-  
noa y leeideil?*

*Vel Credjue bioal oc ayns My-  
ghin Yee trooid Creeft?*

*Whether*

*Whether they have a thankful Remembrance of his Death?*

*And,*

*Whether they be in Charity with all Men?*

Now, forasmuch as all Christians, who are capable of examining themselves and their own Consciences, are bound, as they hope for Salvation through Christ, to go to this Sacrament: And because *young People* are often at a Loss how to examine themselves upon these several Heads:—Here follow a few plain Directions, which they that can read, should read with Care; and they that cannot, if they have a true Concern for themselves, will find some good Christian, who will be glad to read it to them, and do thereby a Work which must be well - pleasing to God.

THE FIRST HEAD on which you are to examine yourself, is concerning your REPENTANCE.

BY what you have already heard concerning the *Fall of Man*, you understand how all Men became subject and prone to Sin; and you cannot but feel it to be so by sad Experience. We are assured also, and this by the Spirit of God, that without a sincere Re-

*Vel Cooinaghtyn vooifal oc jeh e Vaase? As,*

*Vel ad ayns Giashtylls risb dy chooilley Ghooiinne?*

Nish, son wheesh as dy vel dy chooilley Chreestee, oddys feysht ad hene as nyn Gooinsheansey, kianlt dy ghol gys y Sacrament shoh, myr t'ad jerkal risb Saualtys trooid Creest: As son wheesh as dy vel *Sleib aegey* dy mennick mee-hushtagh kys dy ghol mysh feysht ad hene er dagh Banglane jeu shoh:—Yiow ad ny-yei shoh Coyrle ghiare aashagh, lhisagh adsyn oddys lhaih y lhaih dy kiaralagh; as adsyn nagh vod lhaih, my ta scanh firrinagh oc jeu hene, yiow ad Creestee coair ennagh, ghoys Boggey dy lhaih eh daue, as liorish then jannoo obbyr feer vooifal da Jee.

YN CHIED VANGLANE t'ou dy eysht oo hene er, te mychione yn ARRYs ayd.

L IORISH ny t'ou hannah Ler chlashtyn mychione Dooiinne ve er duittym ayns Peccah, t'ou toiggal kys haink dy chooilley Ghooiinne to Reill Peccah, as lhiant huggey; as nagh vod oo agh genraghtyn dy nee then myr te liorish Prowal trimshagh. Ta Shick-pentance



penitance no Man must hope to be saved.

Now by Repentance you are to understand a Man's condemning himself, for having done any thing displeasing to God;—either such Things as God has forbidden, to keep us from ruining ourselves, or by omitting such Duties as he has commanded, in order to fit us for Happiness when we die.

So that if either the *Fear* of God's Displeasure, or a *Love* of Him, who has been so good to you, will weigh with you, you will most heartily condemn yourself for every thing you have done contrary to his Will and Command.

You will also beg him most earnestly to forgive you what is past, and you will promise and resolve, through his Grace and Help, not wilfully to offend Him again.

And lastly, you will not forget to pray for his *Grace* every Day of your Life, without which your best Resolutions will come to nothing.

This is *that Repentance*, concerning which you are required to *examine* yourself, before you go to the *Lord's Supper*.

E

yrys ain myrgeddin, as shoh liorish Spyrryd Yee, fegooish Arrys firrinagh nagh nhegin da Dooinney erbee jerkal dy ve er ny hauail.

Nish liorish Arrys t'ou dy hoiggal, Dooinney ta deyreych hene son dy vel eh er n'yan-noo Nhee erbee noi Aigney Yee;—edyr lheid as ta Jee er lhiettal, dy reayll shin veih shin hene y chur naardey, ny lhiggey shaghey ny Curmyn shen t'eh er harey, dy yannoo shin cooie son Maynrys tra yiw mayd Baase.

Myr shen my t'ou jannoo Soiaghey erbee jeh Aggle roish Jymmooise Yee, ny Graib dafyn t'er ve cha mie rhyt, nee oo dy arryltagh oo hene y gheyrey son dy chooilley Nhee t'ou er n'yannoo noi e Aigney as e Harey.

Nee oo myrgeddin dy feer jeean guee er dy leih dhyt ny t'er n'gholl shaghey, as giallee oo as kiaree oo, trooid e Ghrayse as e Chooney, nagh jean oo jeh dty Yioin Jymmooise y chur er reesht.

As lurg ooilley, cha jarrood oo dy ghoail Padjer son e Ghrayse dy chooilley Laa jeh dty Vea, n'egooish hed ny Gialdynyn share ayd naardey.

Shoh yn Arrys shen, mychione t'ou farit dy eysht oo hene, roish my hed-oo gys Shibber y Chiarn.

Most

Most People, 'tis true, are ready to own that they are Sinners, and cry, *Lord, forgive us*; and this too often without any great Concern, or Purposes of Amendment.

But this you will not think sufficient, when you seriously consider that the *End* and *Punishment* of Sin are not to be seen in this *Life*.

If therefore you stand in any Fear of the Judgement of God, set yourself seriously to consider your past Life; see whether you have not lived, or do not now live, in any known *Sin*, or *evil Habit*: Of *Lying*,—for Example;—or *Swearing*,—or *Drinking*,—or *filthy Talking*;—Of *Uncleannefs*,—Of *keeping loose and profane Company*,—Of *following unwarrantable Pleasures and Diversions*, or of *leading an idle, useless, sinful Life*.

If this hath been your Case, resolve to break off all these, and all such-like evil Ways, which are displeasing to God; condemn yourself for having so desperately broke the Commands of one *who can destroy both Body and Scul in Hell*.—

Consider the Vows that are

S'feer eh, dy vel y chooid fmoo dy Leih aarlooy dy ghoail rish dy nee Peccee ad, as eiee ad magh, *Hiarn, leih dooin*; as shoh ro-vennick fegooish Scanf vooar erbee, ny Kiarail dy Lhiaffaghey Bea.

Agh cha jean ufs fmooainaghtyn dy vel shoh dy liooar, tra t'ou goaill gys dty Chree nagh vel *Jerrey* ny *Kerraghev* Peccah dy kinjagh er ny akin ayns y *Vea* shoh.

Shen-y-fa my t'ou shaffoo ayns veg yn Aggle roish Briwnys Yee, gow dy crecoil mysh fmooainaghtyn er dty *Vea* t'er n'gholl shaghey; jeeagh nagh vel oo er veaghey, ny nagh vel oo ec y Traa t'ayn beaghey, ayns *Peccah* ny *Drogh-chliaghtey* erbee er-fys dhyt: Lheid as *Ginsh Breagyn*,—ny *Loo*,—ny *Meshtyrys*,—ny *Glare feohdagh*;—*Neu-gblennid*,—*Freayll She-shaght rouanagh* as *mee-chrauee*,—*Geiyrt da Eunyffyn* as *Cliaghtagbyn neu-lowal*, ny *leeideil Bea litcheragh*, gyn ymmyd, as peccoil.

My she shoh t'er ve dty Stayd, kiare dy vrishey jeh ooilley ny Raaidyn olk shoh, as ooilley nyn lheid elley, ta noi Aigney Yee; jean oo hene y gheyrey son dy vel oo cha dowil er vrishey ny Annaghyn echeyfyn oddys *stroie chammah Callin* as *Annym ayns Niurin*.—Smooinee er ny Breearaghyn t'ou fo, upon

upon you,—and despise not the Goodness and Forbearance of God, which is designed to lead you to Repentance.

If you ask when you are to begin this necessary Work, (if it is not already begun) the Answer is short:—The very Moment you ask the Question;—and this, because, if you find an Unwillingness in yourself to set about it now, that Unwillingness will every Day increase: Very probably you will never repent, unless God by his Judgements, or by the Sight of Death, shews you your sad Error, when it may be too late to be of any real Use to you.

Now, if these Considerations affect your Heart, as sure they will, if you have any Regard for your Salvation, represent your Desires to God in some such Words as these following:

### The PRAYER.

**B**LESSED be God, who by his Grace, and by the Voice of his Church hath called me to Repentance! Discover to me, O thou Search-

E 2

as ny jean beg y hoiaghey jeh Mieys as Surranse-foddey Yee, ta kiarit dy leideil oo gys Arrys.

My enys oo cre'n Traa t'ou dy yannoo Toshiaght er yn Obbyr ymmyrchagh shoh (mannagh vel Toshiaght hannah jeant er) ta'n Anfoor giare;—'Syn eer Shallid shoh t'ou fenaght y Question;—as shen, er-yn-oyr, my t'ou gennaghtyn Neu-arryltys aynyd hene dy gholl mygeayrt-y-mysh ec y Traa t'ayn, dy jean yn Neu-arryltys shen bishaghey dy chooilley Laa: Feer laik nagh gow dy bragh Arrys, mannagh jean Jee liorish e Vriwnysyn, ny liorish shilley jeh'n Vaase, jeeaghyn dty Haghrynys treih dhyt, tra oddys eh ve ro-an-magh dy ve jeh Foays firrinnagh erbee.

Nish, my nee ny smoopinaghtyn shoh goaill Greime er dty Chree, myr son shickyrys nee ad, my ta monney erbee dy Chiarail ort son dty Haualtys, cheb seofe dty Yecarreyn gys Jee ayns lheid ny Goan shoh:

### Yn PHADJER.

**B**ANNIT dy row Jee, ta liorish e Ghrayse, as liorish Goo e Agglish er n'eamagh orrym gys Arrys! Soillshee dou, O uis ta-ronsfagh ny Cree-

er



er of Hearts, the Charge that is against me, that I may know and confess, and forsake, the Sins I have fallen into—Give me that true Repentance, to which thou hast promised Mercy and Pardon, that I may amend where I have done amiss, and that Iniquity may not be my Ruin.—And, O blessed Advocate, who ever livest to make Intercession for us, I put my Cause into thy Hands; let thy Blood and Merits plead for me, and by thy mighty Intercession procure for me the Pardon of my past Offences:—That thou mayest say unto me, as thou didst unto the Penitent in the Gospel,—*Thy Sins are forgiven*;—so that I may go with a quiet Conscience to thy Holy Table. *Amen.*

aghyn, yn Coontey ta m'oi, dy voddym toiggal as goaill-rish, as treigeil ny Peccaghyn ta mee er huittym ayndoo.—Cur dooys yn Arrys firrinagh shen da t'ou er n'ghialdyn Myghin as Pardon, dy voddym my Ve a y lhiaffaghey raad ta mee er n'yannoo afs y Raad, as nagh bee Mee-chairys yn Toyrtmow aym.—As, O ufs yn Er-bannit ta eddyr shin as Jee, ta dy bragh bio dy chofney Pardon er nyn son, ta mee coyrt my Chooish ayns dty Laueyn, lhig da dty Uill as dty Hoilchynys loayrt er my hon, as liorish dty Phleadeil niartal fow Leih dooys son ooilleey my Pheccaghyn:—Dy vod oo gra rhymys myr dooyrt oo rish yn Arryffagh ayns y Tushtal,—*Ta dty Pheccaghyn er nyn leib dbyt*;—myr shen dy voddym goll lesh Cooinsheanse shecoil gys dty Voayrd casherick. *Amen.*

## S E C T. IV.

Concerning the Purposes you are to make *of leading a NEW, that is, a CHRISTIAN, Life.*

**I**N the first Place, take especial Notice, that God accepts of our *Repentance* on *this Condition only*, that we

## C A B. IV.

Mychione ny Gialdynyn ta ort dy yannoo dy leeideil *Bea NOA, ta shen, Bea CHREESTEE.*

**A**YNS y chied Ynnyd, agow Tastey mie, dy vel Jee jannoo Soiaghey jeh nyn Arrys er ynrycan yn Conaant may

may afterwards glorify him  
by an Holy Christian Life,

And as he delivered the  
People of *Israel* from Bond-  
age, not that they might do  
what was right in their own  
Eyes, but that, becoming an  
*holy Nation*, they might be  
an Honour to their Deliver-  
er,---*Deut. xix. 5.*---Even  
so *Christ* hath redeemed us  
from the Bondage of Sin  
and Satan, that he might re-  
deem us from this present e-  
vil World, and purify unto  
himself a *People zealous of  
good Works.*

And as the former perish-  
ed, that is, all such as did  
not answer the End of their  
Deliverance, so most surely  
shall we do, if we do not o-  
bey our Redeemer.

Your Duty to God, your  
*Neighbour*, and *Yourself*, you  
have known from a Child:  
---Be assured of it, you will  
meet with Temptations from  
the *Devil*, the *World*, and  
your own *corrupt Heart*; both  
to neglect and transgress the  
Commands of God.

It will be absolutely neces-  
sary therefore, that you arm  
yourself betimes, both with  
*holy Resolutions*, and with this  
*holy Ordinance*, which you are

*Job*, dy jean mayd veih'n Traa  
shen magh eh y ghloyraghey  
lesh Bea Chasherick Chreestec.

As myr ren eh Pobble *Is-  
rael* y livrey veih Bondiaght,  
cha nee dy row ad dy yannoo  
shen va cairal ayns ny Sooillyn  
oc hene, agh, erreish daue v'er  
jeet dy ve *Ashoon casherick*, dy  
voddagh ad ve fon Ard-ghloyr  
Dafyn ren ad y livrey.---*Deut.*  
*xix. 5.*---Dy jarroo myr shen  
ta *Creest* er eaysley shynyn veih  
Bondiaght Peccah as Noid ny  
Hanmey, dy livrey shin veih'n  
Seihll vee-chrauee shoh, as dy  
chasherickey da hene Pobble  
*jean ayns Obbraghyn mie.*

As myr ren Pobble *Israel*  
cherraghtyn, ta shen dy ghra,  
Adfyn ooilley nagh ren gan-  
soor yn Oyr v'ad livreit er y  
hon, myrgeddin fon shickyrys  
nee shynyn, mannagh bee mayd  
biallagh da nyn Ver-kionnee.

Dty Churym gys *Jee*, gys  
dty *Naboo*, as *Hood-bene*, ta  
Toiggal er ve ayd jeh neayr's  
v'ou dty Lhiannoo:---Bee  
shickyryd jeh, dy meet oo rish  
Miolaghyn veih'n *Drogh-spyr-*  
*ryd*, veih'n *Seihll*, as veih dty  
*Chree Molteyragh* hene, cham-  
mah dy yannoo Meerioose er  
as dy vrilhey Annaghyn Yee.

Shen-y-fa bee eh ymmyr-  
chagh erkyn dy chooilley  
Nhee dhyt, nish ayns dty Ae-  
gid dy niartaghey oo hene,  
chammah lesh *Gialdinyn crauee*,  
preparing

preparing to go to, that you may be able, through the Grace of God, to go on in the Way of Salvation.

*Now your Duty to God is, —To believe in him, to Fear, and Love him, with all your Heart and Soul; forasmuch as you stand indebted to him for all you have, or value, or hope for, in this, or the next Life.*

Do but consider how you would behave yourself, if you were but half so much obliged to any Man on Earth; —How dearly would you love him?—How often would you think of him?—How often would you strive to please him?—How would you be grieved, if you should be so unhappy as to offend him?—How soon and earnestly would you beg his Pardon to be restored to his Favour?

Now, if you thus love God, it will appear in such Instances as these: You will have a very great Regard for every thing that belongs to him.---- You will not use his Name to any idle or wicked Purpose. —You will religiously ob-

as lesh yn *Oardaghey casherick* shoh, t'ou nish aarloo er y hon, dy vod oo, trooid Grayfe Yee, goll er dty Hoshiaght ayns y Raad dy Haualtys.

*Nish shoh dty Churym gys Jee, —Dy chredjal ayn, dy ghoail Aggle roish, as dy chur Graih da lesh ooilley dty Chree as dty Annym; son wheesh as dy nee dafyn t'ou fo Lhiaftynys son ooilley ny t'ayd, ny shen smoo t'ou foiaghey jeh, ny jerkal rish, ayns y Vea shoh, ny'n Vea ta ry beet.*

Smooinee ayns dty Chree kys yinnagh oo oo-hene y ymmyrkey, dy beagh oo ayns lieh wheesh dy Lhiaftynys da Dooinee erbee 'fy Theihll;—Cre'n Gbraih jeean yinnagh oo da?—Cre cha mennick as yinnagh oo gimraa er?—Cre cha mennick as veagh oo aggindagh dy *phleasal* eh?—Cre cha seaghnit as veagh oo, dy daghyragh dhyt ve cha mee-vaynrey as dy chur Corree er?—Cre cha leah as cre cha jeean hirragh oo Leih er as dy ve goit stiagh reefht ayns Foayr rish?

Nish, my vees oo myr shoh graihagh er Jee, bee eh ry-akin ayns lheid ny Aghtyn shoh: Bee Arrym creeoil ayd *da dagb Nbee* ta bentyn da.---Cha gow yn Ennym echey ayns Fardail ayns Ccoish olk ny fardalagh erbee. —Nee oo dy crauee serve



serve the *Day* consecrated to his Honour and Service.—You will carefully attend the *House* and *Worship* of God; ----And behave yourself with Reverence and Devotion, while you are in his Presence.—You will hear his *Word* with Attention, and have a great Regard for his *Ordinances*, and for the *Persons* whom he hath appointed to administer them.

If you truly *fear* God, you will part with any thing as dear as a *right Hand*, or a *right Eye*, rather than provoke Him, who can destroy both *Body* and *Soul* in Hell.

If you believe Him to be the *Fountain of all Good*, you will pray to Him daily.—And if you put your *whole Trust* in God, as it is your Duty to do,—you will endeavour to be pleased with all his Dealings with you.—You will never murmur at the Ways of his Providence, nor suffer your Heart to fret against the Lord.—And especially you will never attempt to better or secure your Condition by any evil Ways;—Believing assuredly, that God can and will make you full Amends in the next Life, for what you want or

freayll y *Laa* t'er ny chashe-rickey gys' e *Ooashley* as e *Hirveish*.—Nee oo dy kiara-lagh taaghey *Thie* as *Ooashley* Yee;—As oo hene y ymmyrk-ey lesh Arrym as Crauceaght, choud as t'ou 'syn Eanish ec-hey.—Nee oo geaishtagh rish e *Ghoo* dy tastagh, as ver oo Ard-ammys da ny *Oardaghyn* echey, as da ny *Perfoonnyn* t'eh er phointeil dy *hirveish* ad.

My ta *Graib* firrinagh ayd er Jee, nee oo scarrey rish Nhee erbee ta cha deyr as dty *Laue-yesb*, ny dty *Hooill-yesb*, roish my jean oo *eshyn* y vrasnaghey, oddys *stroie chammab Corp* as *Annym ayns Niurin*.

My t'ou credjal dy vel *Esbyn* Bun dy chooilley Vieys, gowee oo Padjer huggey gagh *Laa*.—As my t'ou cur dty *slane Treish-teil ayns Jee*, myr te dty Chur-rym dy yannop,—nee oo ny oddys oo dy ve booiagh lesh ooilley ny Aghtyn t'eh goaill rhyt.—Cha jean oo dy bragh *plaiynt* er Raaidyn e *Chiarail* flaunysflagh, ny furranse dty Chree dy *ballagh noi'n Chiarn*.—As erkyn, ooilley cha jean oo dy bragh goaill ayns *Laue* dy yannoo dty Stayd-beaghee ny share, ny ny shickyree, liorish *Dellal neu-chairagh* erbee;—Credjal er son shickyrys, liorish *ginjillaghey* oo hene gys

suffer

suffer in this, in Submission to his Will.

Lastly, Your Duty is *to be thankful to God*.—The Way to be so, is to look upon every Mercy you receive as the Gift of God;—Every Danger you escape, as owing to his Care and Providence;—Every good Thought, every good Purpose, every Occasion of doing Good, as the Effect of his good Spirit.

*Think, and act, and purpose* thus:—And it will be as natural to thank God for all the Dispensations of his Providence, as it is for you to beg any Blessing from him, which you stand most in need of.

Stop a while—until you have considered these Things, and until you have expressed your Sense of them in the following Prayer.

### THE PRAYER.

**T**HIS is indeed the first and great Command, *To love thee, O God, with all our Heart*; for on this de-

yn Aigney flaunysflagh echey-syn, dy vod Jee, as dy jean eh, Lhiaflaghey fondagh y yannoo 'ty Vea ta ry heet, son dty Egin, as dty Hurranse, ayns y Vea shoh.

Er-jerrey, Yn Currym ayd eh, dy ve boofal da Jee.—Yn Aght dy ve myr shen, ta dy yeeaghyn er dy chooilley Vygbin t'ou feddyn myr Gioot veih Jee;—Dy chooilley Ghaue t'our shaghney, myr lhiastyn da'n Arrey, as da'n Chiarail flaunysflagh echey-syn;—Dy chooilley Smooïnaghtyn mie, dy chooilley Chiarail vie, dy chooilley Chaa son jannoo mie, myr Obbyr y Spyrryd mie echey-syn.

Smooinee, as jean, as kiare myr shoh:—As bee eh cha dooghyfflagh dhyt dy chur Boofse da Jee son ooilley Oardaghyn e Ard-chiarail, as te dhyt dy yannoo Aghin huggey son Bannaght erbee, smoo ym-myrchagh dhyt.

Nish fuirree ort tammylt—derrey vees oo er smooïnaghtyn dy dowin er ny reddyn shoh, as derrey vees oo er hoilshaghey yn Ennaghtyn t'ayd jeu ayns y Phadjer shoh.

### YN PHADJER.

**S**HOH dy jarroo yn chieid as yn ard Sarey, Dy chur Graib dhyts, O Yee, lesh ooilley nyn Gree; Son er shoh ta'n pends

pende our Salvation. But even this must be the Gift of thy Grace:---For this Grace I now apply to Thee, to make my Love and Fear of thee the governing Principle of my whole Life:---That I may always do what I believe will please Thee:---That I may carefully avoid what I know will offend Thee:-----And that I may live as having Thee the constant Witness of my Thoughts, Words and Actions.

Give me a stedfast Faith in thy Word and Promises; a firm Trust in thy Power.---Let the Fear of thy Justice keep me from Presumption, and a Sense of thy Goodness from Despair.---Defend me from all those bewitching Snares which destroy our Love for Thee; from worldly Cares; from all sensual and sinful Pleasures; from Evil Company; from foolish Diversions, and from every thing that may make me forget, that Thou alone art worthy to be feared and loved: Grant me these Mercies for thy Son Jesus Christ his sake; ---whose Love and Death we are going to commemorate. Amen.

Saualtys ain lhie. Agh shoh hene shegin da ve Giobt jeh dty Ghraysys:---Son y Grayse shoh ta mish nish jannoo Agh-in hoods, dy yannoo my Ghraih ort, as my Aggle royd, Ard-leideilagh my Vea:---Dy voddym kinjagh jannoo shen ta mee credjal nee ufs y wooiys:---Dy voddym dy kiaralagh chea veih shen ta fys aym ver Jymmoose ort:---As dy voddym my Vea y leideil myr dy beagh ufs aym son Feanish kinjagh jeh my Smooïnaghtyn, my Ghoan, as my Obbraghyn.

Cur dou Credjue firrinagh ayns dty Ghoo as dty Ghialdynyn; Treishteil shickyr ayns dty Phooar.---Lhig da Aggle roish dty Chairys mish y reayll veih Daanys, as Ennaghtyn jeh dty Vieys veih Mee-hreishteil.---Jean m'y endeil veih ooilley ny Ribbaghyn cleaynagh shen ta stroie nyn Ghraih ort;---veih Kiarailyn seihltagh; veih dy chooilley Eunys foalley as peccoil; veih drogh Hefhaght; veih Gammanyn ommijagh, as veih dy chooilley Nhee oddys cur orrym jarrood, dy nee ufs dty lomarcán ta fees Aggle ve goit royd as Graih er ny choyrty dhyt: Giall dooys ny Myghinyn shoh er Graih dty Vac Yeesey Creeft;---yn Ghraih as y Baase echey ta shín goll dy reayll ayns Cooïnaghtyn. Amen.



## S E C T. V.

Your Duty to your NEIGH-  
BOUR and YOURSELF.

**T**HIS is the *second great Command*, and will require the most solemn Resolutions you can make before you go to the *Lord's Supper*.

Consider therefore whether you can sincerely resolve as follows :

I dare not, I will not, be indifferent *how* I lead my Life.  
—I know *what* God has commanded me, and I purpose sincerely to do it.

I will, in the first Place, be obedient to the lawful Commands of my *Superiors*, and especially to *those who watch for my Soul*.—I do sincerely purpose in all my Dealings to remember the Command given me by my Saviour,-----*Thou shalt love thy Neighbour as thyself*.—And therefore I will make a Conscience of doing the *least Wrong* to any Man; —of using any *Deceit*, or *Fraud*, or *Oppression*; or of taking Advantage of the *Ignorance*, *Mistakes*, or *Necessity* of my Neighbour; knowing assuredly, that he who wrongs his Neighbour does the great-

## C A B. V.

Dty Churrym gys dty NABOO  
as HOOD HENE.

**S**HOH yn *nab Ard Sarey*, as bee eh dty Churrym dy yannoo ny Gialdynyn s'trolhey oddys oo, roish my hed oo gys *Shibber y Chiarn*.

Smooinee rhyt hene er-y-fa shen vod oo dy shickyr goaill ort dy yannoo, myr t'ayns shoh currit royd :

Cha lhoys dou, ny cha bee'm meerioofagh, *kys* nee'm my Vea y leeideil.—Ta fys aym *cre* ta Jee er harey dou, as ta mee kiarail dy firrinagh y chooilleeney eh.

Bee'm, ayns y chied Yn-nyd, biallagh da ny Saraghyn lowal *ocfyn t'er my skyn*, as er skyn ooilley *dauesyn ta curmit lesh Kiarail my Annym*.—Ta mee dy shickyr kiarit ayns ooilley my Ghellal dy chooin-aghtyn er y Sarey t'er ny choyrt dou liorish my Haul-tagh,—*Ver oo Graih da dty Naboo myr dbyt bene*.-----As shen-y-fa cha lhig my Chooinsheanse dou yn *Aggair sloo y* yannoo da Dooiney erbee;—dy yannoo *Foalsaght ny Molteyraght*, ny *Tranlaase*; ny goaill Vondeish jeh *Mee-bush-tey*, *Marranys*, ny *Tnmyrch*, my Naboo; dy shickyr toig-

est Injury to himself. — And if at any time I am convinced, that I have done him any Wrong, I will make him Satisfaction, as far as I am able, without being forced by Law, — *To do unto others what I would they should do to me.*

To this End, I will endeavour to live *peaceably* and *charitably* with all People; — avoiding all *Malice*, and *Revenge*, and *Evil-speaking*, and *Contention*, as much as possibly I can. — And I will speak the Truth at all times: and especially when I am called to my *Oath*, whether it be *for* or *against* my worldly Interest.

AS TO THE DUTY I OWE TO MYSELF, — I am convinced, that — my first and great Concern ought to be, — *To take care of my Soul.*

I do therefore stedfastly purpose to lead a serious Life, as one *under the Sentence of Death* ought to do, — To be *Sober*, *Temperate*, and *Chaste*; that, when I die, I may be admitted into the *Paradise of God*, where *no unclean Thing* must enter.

To this End, I resolve to

gal, dy vel eshyn ta jannoo Aggair da e Naboo, jannoo yn Aggair smoo da hene. — As my yioym ec Traa erbee Toig-gal firrinagh, dy vel mee .er n'yannoo veg yn Aggair da, nee'm Lhiafflaghey da gys Rere my Phooar, fegooish ve eginit liorish y Leigh, — *Dy yannoo rish feallagh elley myr baillym ad dy yannoo rhym.*

As dy yannoo fhoh, nee'm my chooid share dy veaghey ayns *Shee as Giashtylls* rish dy chooilley Ghooiney; — shaghey wheesh as oddym dy chooilley *Ghoanlys*, as *Cooilleen Olk son Olk*, as *Cooyl-chaffid*, as *Anvea*. — As loayr-ym yn Irriney ec dy chooilley Hraa: as erkyn ooilley tra yee'm eit gys my *Loo*, edyr eh ve *lesh ny noi* my Chofney feihltagh.

ER SON Y CURRYM TA MEE DY LIASTYN DOU HENE, — Ta mee credjal ayns my Chree; — Dy lhifagh eh 've yn chie'd as y Chiarail vooar aym, — *Dy ghoail Kiarail jeb my Annym bene.*

Shen-y-fa ta mee dy shick-yr kiarail dy leeideil Bea chrauee, myr lhifagh Fer *fo Briwnys baaisb*, — Dy ve sheelt, *sock-yragh*, as *glen ayns cree*; tra yioym Baale, dy voddym ve goit stiagh ayns Pargeiys Yee, raad nagh vel Nhee *erbee neu-ghlen* goit stiagh.

Er-yn-oyr fhoh, ta mee kiar-keep

keep a Watch over myself, that I may avoid all such *Company*, such *Pleasures* and *Diversions*, as may make me lose the Remembrance of Death, and the Account I must give.

I will endeavour to be content with my Condition, not coveting what is another Man's, neither envying the *Prosperity*, nor taking Pleasure in the *Calamities*, of my Neighbour.

And forasmuch as a Life of *Idleness* and *Luxury* is hateful to God, I will strive to do my Duty in the State of Life, in which his Providence has placed me; not flattering myself, that I *do no Evil*, when I *do no Good* in my Generation, --- lest the Sentence upon the unfruitful Tree be passed upon me, --- *Cut it down, why cumbereth it the Ground?*

These Duties I will endeavour to perform, as a Proof of the Love and Reverence I bear to God, who is so good as to accept of my Repentance, and a *sincere*, tho' *imperfect* Obedience.

And if through *Weakness*, *Temptation*, or *sudden Surprise*, I shall be so unhappy as to forget any of these Resolutions,

rail dy reayll Arrey orrym pene, dy voddym shaghney ooilley lheid y *Chelbaght*, lheid ny *Eunysyn*, as ny *Gammanyn* shen, as oddys cur orrym jarrood my Vaase, as yn Coontey t'orrym dy choirt.

Nee'm y chooid share dy ve booiagh lesh my Stayd hene, cha nee troo mysh Stayd Ghooiney elley, chamoo mooaraghey *Maynrys*, ny goaill Boggey ayns *Seaghyn*, my Naboo.

As son wheefh as dy vel *Bealitcheragh*, as *Soailid*, dwoaiagh gys Jee, nee'm streu dy chooilleaney my Churрым, ayns y Stayd Bea shen, ayn ta e Ard-chiarail er my hoiaghey; cha nee dy volley mee hene lesh Smooineaghtyn, nagh vel mee *jannoo veg yn Olk*, tra nagh vel mee *jannoo veg y Vie* ayns my Heeloghe, er-aggle dy bee Briwnys y Villey neu - vessoil currit orrym, --- *Giare sheese eh, cre'n-fa te goaill scose room Halloin?*

Ny Curmyn shoh neem's streu dy chooilleaney, myr Prowal jeh'n Ghraih, as jeh'n Arrym ta mee cur da Jee, eh ta chia mie as dy yannoo Soi-aghey jeh my Arrys, as jeh my Viallys giare agh ynrick.

As my haghrys dou trooid *Annooinid*, trooid *Niolaghey*, ny *Doal-taitym*, ve cha mee-vaynrey as dy yarrood veg jeh and



and fall into Sin, I will, as soon as I perceive it, beg God's Pardon, and be more careful for the Time to come.

Now, if your Conscience can witness for you, that you piously purpose to live after this Manner, you may safely go to the Lord's Table, and the Blessing of God will go along with you.

Go no farther till you have considered these Purposes again; for they are to be the Purposes of your whole Life, and of every Day of your Life.—

And then address yourself to God,—that, thro' his gracious Assistance, they may make the most lasting Impression upon your Mind.

### The P R A Y E R.

**G**Racious God, who hast given us Precepts, and an Example to walk by, let the Remembrance of them be always seasonably present with me.—Give me Grace to practise them conscientiously,—To reverence my Betters, and all that are in Authority,—and especially such as are ordained to pray for, and to bless, us in thy

ny Gialdynyn mie shoh, as dy huittym ayns Peccah, cha leah's vees Toiggal aym jeh nee'm Leih y hirrey er Jee, as bee'm ny s'kiaralee son y Traa ta ry heet.

Nish, my oddys dty Chooinsheanse hene Feanish y ymmyrkey lhiat, dy vel oo dy crauee kiarail dy veaghey er yn Aght shoh, foddee oo dy fauchey goll gys Boayrd y Chiarn, as hed Bannaght Yee mayrt.

Ny gow ny sodjecc y Traa shoh, derrey t'ou ayns dty Chree er n'gholl harrish ny Gialdynyn shoh reefht; son t'ad dy ve Gialdynyn dty flane Vea, as Gialdynyn dy chooilley Laa jeh dty Vea.—

As eisht gow dty Phadjer gys Jee,—trooid yn Chooney ghrayfoil echeysyn dy vod ad ve dy downin fraueit ayns dty Chree.

### Yn PHADJER.

**Y**EE ghrayfoil, oo ta er choyrt dooin Saraghyn as Sampleyr dy immeeght lioroo, lhig da Cooinghtyn jeu ayns Traa my Eme ve dy kinjagh marym.—Cur Grayse dou dy eiyrta daue dy cooinsheanlagh,—Dy chur Ammys dauesyn t'er my skyn, as dauesyn ooilley ta ayns Pooar,—as erskyn ooilley dauesyn ta er nyn gasherickey dy ghaoill Name.

Name.—Let my Love for Thee, and for my Neighbour, keep me from all Acts of Injustice, or Injury to his Body, or good Name:—Let me never wilfully vex or trouble him;—Never covet what is his, or envy his Prosperity.—May I ever be ready to help and comfort all such as are in Distress.—Give me Grace to be faithful in all Things committed to my Trust:—That I may never pervert Truth and Justice;—never propagate Slander, or raise evil Reports, nor ever tempt others to Sin.—Give me the Spirit of Temperance and Chastity, and grant that I may never provoke Thee by any Instance of Uncleanness, to shut me out of Heaven, where no unclean Thing can enter.-----Give me Grace so to order my Conversation, that I may encourage others to live as becomes the Gospel of Jesus Christ; for whole Sake I beg to be heard. *Amen.*

Padjer er nyn son, as dy van-naghey shin ayns dty Ennym.---Lhig da my Ghraih dhyt's, as da my Naboo, mish y reayll veih dy chooilley Obbyr dy Neu-chairys, ny dy Aggair y yannoo da'n Chorp, ny'n Ennym mie echey:---Ny lhig dou dy bragh er my Yioin eh y heaghney ny 'voirey;---Gyn dy bragh Saynt y chur da ny ta leshyn, ny mooaraghey yn Vaynrys echey.---Lhig dou dy bragh ve arryltagh dy chur Cooney as Gerjagh daufsyn ooilley ta ayns Seaghyn.---Cur Grayse dou dy ve treishteilagh ayns dy chooilley Nhee t'er ny choyrer er my Churym:---Nagh jean-ym dy bragh casley Ynrickys as Cairys;---gyn dy bragh cur Scammylet er y hoshiaght, ny drogh-ghoo y hroggal, ny dy bragh feallagh elley y violaghey gys Peccah.—Cur dou yn Spyrryd dy Heeltys as dy Ghlenid, as giall nagh jean-ym dy bragh oo y vrasnaghey lesh Sayntyn ny foalley, dy yeigh mee mooie as Niau, raad nagh vod Nhee erbee neughlen goll stiagh.---Cur dou Grayse myr shen dy ymmyrkey my Vea, dy voddym feallagh elley y ghreinnaaghey dy veaghey myr ta cooie da Sulhtal Yeeley Creeft, er yn Ghraih echeyfyn ta mee gued dy v'er my chlashtyn. *Amen.*

S E C T. VI.

The next Thing you are to enquire into is, whether you have A LIVELY FAITH IN GOD'S MERCY THRO' CHRIST.

**N**OW, because so very much depends upon our having such a *Faith*,---the Holy Ghost has given us all the Arguments,---all the Assurance,---that our Hearts can desire.

*God so loved the World, that he spared not his own Son, (saith the Apostle) but gave him up for us all,---Rom. viii. 32.*---Can there be a greater, a surer, Pledge of the Love of God for his poor Creatures?---He made him to be Sin (that is, a Sin-offering):---He delivered him to Death in our stead:---Can we after this doubt of, or distrust, the Mercy of God?

Observe the Method St. Paul takes to confirm our Faith, by giving us the strongest Proofs of our Acceptance with God.-----God, saith he, *commended his Love to us, in that, while we were Enemies, we were reconciled to Him, by the Death of his Son.*---Much more, being recon-

C A B. VI.

Yn nah red t'ou dy vriaght ayn ta, Vel CREDJUE BIO-AL AYD AYNS MYGHIN YEE TROOID CREEST.

**N**ISH, kyndagh dy vel wheesh lhie er lheid y *Chredjue* 've ain,---ta'n *Spyr-ryd* Noo er chur dooin dy chooilley Resoon,---dy chooilley Hickyr,---oddys nyn Greeaghyn y hirrey.

*Hug Jee lheid y Gbraib da'n Theibll, nagh bagbyn eb e Vac bene (ta'n Ostyl gra) agb liwrey eb seose eb er ny son ain doilley, Rom. viii. 32.*---Vod Gioal finoo, Gioal shickyree y ve jeh Graih Yee da e Chretooryn boghtey?---Ren eh eh y yannoo ny Pheccah (ta shen, ny Oural son Peccah):---Livrey eh eh gys Baase ayns yn ynnyd ainyn:---Vod mayd lurg thoh dooyteil jeh, ny Mee-hreishteil y yannoo er Myghin Yee?

Gow Taltey jeh'n Aght ta'n Noo Paul goaill dy niartaghey nyn Gredjue, liorish coyrt dooin ny Prowallyn s'trothey dy vel Soiaghey er ny yannoo j'in liorish Jee.---*Ta Jee*, as eshyn, er hoilshaghey magh e Gbraib beoinyn, jon choud as va shin ayns Stayd dy Noidys, ny va shin coardit rish Jee, liorish cited



ciled, we shall be saved by his Life,----Rom. v. 10.-----What may we not, after this, hope for from God?

In short, Jesus Christ has redeemed us from the Curse of the Law.--*Thro' him we have Peace with God.*---Rom. v. 1.---This is the only Foundation of our Faith, our Hope, and Confidence.---He is our Sacrifice, our Mediator, our Advocate; the Knowledge of which ought to remove all Occasions of Despair and Fear, from the Displeasure of God.

Indeed, if we should attempt to go to God, without an Interest in Christ, we could hope for nothing but to be rejected; but when we go to him, as redeemed by his own Son,---and represent to him, as we do in this Holy Sacrament, what He has done and suffered for us, we approach Him as intirely reconciled to us.

But then you, must remember, that he gave himself for us, and hath redeemed us from the Power of the Devil, for this End, *that he may purify unto himself a People consecrated to his Service.*---Consecrate therefore yourself

Baase e Vac.---Foddey smoo, myr ta shin nish goit stiagh gys Shee, vees mayd er nyn sauail liorish e Viots, Rom. v. 10.-----Lurg shoh cre nagh vod mayd jerkal rish veih Jee?

Ayns Focklyn giarey, Ta Yeeley Creest er chionnaghey shin reesht veih Mollaght y \* Leigh.---Ny brooidsyn ta Shee ain rish Jee, Rom. v. 1. She shoh ynryan Undin nyn Gredjue, nyn Dreishteil, as nyn Shickyrrys.---She eshyn yn Oural ain, nyn Sheealtagh as nyn Vendeilagh; as lhisagh Tushtey jeh shoh scughey voïn dy chooilley Oyr jeh Mee-breishteil, as Aggle veih Jymmoose Yee.

Dy jarroo, dy goghe shin orrin dy ghol gys Jee, fegooish Cairys y ve ain ayns Creest, cha voddagh shin treishteil son monney, agh dy v'er ny yiooldey voish; agh tra ta shin goll huggey, myr lioreit liorish e Vac hene,-----as foilshaghey roish, myr ta shin jannoo ayns y Sacrament shoh, cre T'eh er n'yannoo as er hurranse er nyn son, ta shin tayrn er-gerrey da myr dy slane coardit rooin.

Agh eisht shegin cooinaghtyn, dy dug eh eh-hene er nyn son, as dy vel eh er chosney shin veih Pooar y Drogh-spyrryd, son yn Oyr shoh, dy chasherickey da bene Pobble agginaght gys e Hirveish.---Shen-y-fa jean oo hene y chasherickey gys

to Jesus Christ, and with faithful *Abraham* stagger not at the Promises of God: but go to this Sacrament with a full Assurance of Faith, that God will pardon your Sins, and give you all the Graces you shall stand in need of. —Only remember, *that this Faith it self* is the Gift of God, and must be prayed for, for Christ's Sake; which you may do 'after this manner:

The P R A Y E R.

**I** Beseech Thee, O God, by that Love which moved Thee to give thine own Son for lost Mankind, give me a Faith in thy Promises for his Sake, as firm as thy Word, on which my Faith is grounded:—And let me never presume upon thy gracious Promises without sincerely endeavouring to perform the Conditions on which they were made, and without being zealous of good Works, for which we were redeemed.—May the Remembrance of my Saviour's Love, and of thy great Mercy, be ever seasonably present with me, to keep me from Despair, and may my Faith in thy Promises support me at the Hour of

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Yeefey Creeft, as marish *Abraham* slane credjuagh ny jean Mee-hreishteil er Gialdynyn Yee; agh immee gys y Sacrament shoh lesh slane Shickyr-ys dy Chredjue, dy jean Jee dty Pheccaghyn y leih, as dy der eh dhyt dy chooilley Ghrayse t'ou ayns feme jeh.—Agh cooince dy nee yn Credjue shoh hene Goot Yee, as shegin Padjer ve jeant er y hon, er Graih Chreest; shen oddys oo y yannoo er yn Aght shoh:

Yn P H A D J E R.

**T**A mee guce ort, O Yee, liorish y Ghraih shen ren oo y veiyghey dy chur dty Vad hene son Sheelnaue caillit, dy chur dooys Credjue ayns dty Ghialdynyn er y Ghraih ec-heyfyn, cha shickyr as ta dty Ghoo, er shen ta my Chredjue troggit:—As ny lhig dou dy bragh Daanys y yannoo er dty Ghialdynyn graysoil, agh dy creeoil streeu dy chooil-leeney ny Conaantyn orroo v'ad jeant, as dy ve feer jeean er Obbraghyn mie, son yn Oyr shoh hooar shin Livrey-ys.—Lhig da Cooinaghtyn jeh Graih my Haualtagh, as jeh dty Vyghin's vooar ve dy kin-jagh marym, dy my reayll veih Mee-hreishteil, as lhig da my Chredjue ayns dty Ghialdynyn m'y niartaghey ec oor y Death!

Death!—May my Redeemer be my Refuge, his Blood and Merits plead for me, that I may have my Lot and Portion with those whom he hath purchased with his most precious Blood! *Amen.*

Vaaith!—Lhig da my Er-kionnee ve my Chemmyrk, e Uill as e Hoilchinys loayrt er my hon, dy vod my Chronney as my Ayrn y ve aym maroofyn t'eh er chofney lesh e Uill smoo gheyr! *Amen.*

## S E C T. VII.

Whether you have a *thankful* Remembrance of Christ's Death:—This is the next Thing you are to inquire into.

**N**OW this will always bear some Proportion to the Sense you have of the *Evil* he has delivered you from, and the *Blessing* he has by his Death procured for you.

Consider therefore yourself as a *poor, sinful, lost, undone* Creature, without a Redeemer.

—Consider what that Redeemer has done for you—What he did, and what he suffered, when he took upon himself to answer for the Sins of Men.

Consider that he was the Son of God, that *had done no Wrong, neither was Guile found in his Mouth*; notwithstanding this, being to answer for Sinners, He was treated and punished as a Sinner deserves to be: — He was *despised*!—

## C A B. VII.

Vel Cooïnaghtyn *boofal* ayd jeh Baase Chreest:—Shoh yn nah Red t'ou dy yriaght ayn.

**N**ISH nee shoh ayns Ayrn, kinjagh coardail rith yn Ennaghtyn t'ayd jeh'n *Olk* t'eh er livrey oo veih, as jeh'n *Bannaght* t'eshyn liorish e Vaase er chofney dhyt.

Shen-y-fa jeeagh ort hene myr Cretoor *boght, peccoil, cailit, naardey, fegooish Fer-kionnee*.—Smooinee dy dowin cre ta'n Fer-kionnee then er n'yan-noo er dty hon.---Cre ren eh, as cre hur eh, tra ghow eh er hene dy reggyrt son Peccaghtyn Deiney.

Smooinee myrgeddin dy nee Mac Yee v'eh, *nagh row er n'yan-noo veg yn Aggair, ny chomoo va loght er ny gheddyn ayn e Veeal*; ny-yeih, myr v'eh dy reggyrt son Peccee, v'eh deyr-it as kerrit, myr ta Kimmaght toilchin:—V'eh *olttoanit*!—



*Set at naught!*—Persecuted and *rejected* by his own People, whom he came to redeem!

He was *betrayed* by his own Disciple; *falsly accused!*—Unrighteously *condemned!*—Unmercifully *scourged!*—Had a Murderer preferred before him!—Was crucified as a *Malefactor*; and in the very midst of his Torments, was most inhumanly reviled!

Consider the Reason of all this.—It was not only to satisfy the Justice of God for the Sins of Men, and procure their Pardon upon their Repentance and future Obedience; but also to shew Mankind, what Treatment *Sin* and *Sinners*, who have rebelled against their Maker, do deserve;—And teach us when God orders or permits us *Sinners* to undergo such Indignities and Afflictions, in this our State of Trial, that *we* ought to take our Cross patiently, as our Redeemer did; and be content, and even pleased, to fulfil the Will of God, in following his Example *in his Sufferings* in this Life, that we may be partakers of his Glory in the next.

*Soit beg jeh!*—Tranlaasit as *jiooldit* rish liorish e Phobble hene, haik eh dy livrey!

V'eh er ny *vrah* liorish yn Ostyl echey hene; *Plaiynt* foalsey jeant n'oi!—Dy neu-chairal er ny *gheyrey!*—Dy neu-vyghinagh er ny *scutchal!*—Va Soiahey jeant jeh Dun-ver roish!—V'eh er ny chrosey myr *Drogh-yantagh*; as ayns Mean e Horchaghey, v'eh dy neu-ghooghyllagh oltoonanit!

Gow Talsey jeh'n Oyr va son shoh oolley.—Cha row eh ny lomarcan dy yannoo Cooil-leen da Cairys Yee son Pec-caghyn Deiney, as dy gheddyn Pardon daue er nyn Arrys as nyn Miallys son y Traa va ry heet; agh myrgeddin dy hoil-shaghey da Sheelnaue, cre'n Kerraghey va *Peccah* as *Peccee* dy hoilchim, v'er n'irree-magh noi nyn Ver-croo;—As dy ynsaghey dooin tra ta Jee goardrail ny furransc dooinyn *Peccee* dy huittym fo lheid ny Scammyltyn naareydagh, as Seaghyn, ayns shoh nyn Strayd dy Phrowal; dy lhisagh *shin* nyn Grosh y ymmyrkey dy furransagh, myr ren nyn Ver-kionnee; as ve booiagh, as dy jarroo boggey y ghoail, dy chooilteency Aigney Yee, ayns geiyr er y Sampleyr echey ayns e *Hurranse* 'sy Vea shoh, dy vod mayd ve goaill Ayrn jeh e

In

In the next Place, consider the Blessings which Jesus Christ hath by his Death obtained for us.---He hath delivered us from the great Power which the Devil had over Mankind, by procuring us Grace to resist and overcome him.---He hath prevailed with God--To overlook the Untowardness of our Nature; To pardon our greatest Offences upon our true Repentance;---And being by his Death *reconciled* to God, we have, for his sake, free Liberty to apply to him, as *Children* to a *Father*, for what we stand in need of,

He hath also obtained for us the Assistance of an Almighty Spirit, to enable us to know, and to do, what is necessary to fit us for Heaven and Happiness;---And he has prevailed with God, that these shall be our certain Portion, if we are not wanting to ourselves.---In one Word, Jesus Christ hath entirely freed us from all Fears of what may come hereafter, if it is not purely our own Fault.

The most unlearned Christian may know what is required of him.

The greatest Sinner may

Ghloyr ayns y Vea ta ry heet.

Ayns y nah Ynnyd, Gow gys dty Chree ny Bannaghtyn ta Yeesey Creest, liorish e Vaase, er chosney dooin.---T'eh er livrey shin veih'n Phooar vooar v'ec y Drogh. spyrryd harrish Sheelnaue, liorish Grayse y chosney dooin dy hassoo n'oi as dy gheddyn y varriaght er.---T'eh er gheddyn veih Jee---Dy ve erreeishagh gys Annooinid y Dooghys ain; Dy leih dooin nyn Loghtyn smoo er nyn Arrys firrinagh; ---As myr shoh coardit rish Jee liorish e Vaase, dy heet huggey, myr Cloan gys Ayr, dy birrey ny ta shin dy ymmyrch.

T'eh myrgeddin er chosney dooin Cooney Spyrryd Ooilleyniartal, dy niartaghey shin dy hoiggal, as dy yannoo shen, ta ymmyrchagh dy yannoo shin aarlooson Niau as Maynrys;---As t'eh er gheddyn veih Jee, dy bee ad shoh nyn Eiraght thiekyr, mannagh bee ch kyndagh rooin hene.---Ayns un Ockle, ta Yeesey Creest dy bollagh er reaghey shin veih dy chooillee Agglejeh ny oddys cheet ny lurg shoh, mannagh nee ooillee-cooidjagh yn Foill ain hene eh.

Foddee yn Creestee sloo yn sit toiggal ere ta e Churrim.

Foddee yn Peccagh smoo depend

depend upon Pardon on his Repentance.

The weakest Christian may rely upon all necessary Assistance; and the meanest Christian is sure not to be overlooked.

By all which you may perceive what *Thanks* you owe to God for your great and good Redeemer, and for what he has done and suffered for you----- which you will do well to express in some such manner as this;

### The PRAYER.

**G**IVE me leave, O God, to mention before Thee the Death of thy Son, and the infinite Blessings I have received thereby:-----Add this to all thy Favours, I beseech Thee, that I may never forget these Mercies;-----Never forget to be thankful for them-----But that I may preserve the Remembrance of them in the Manner which he hath ordained---I thank Thee, O God, for that Word, in which thou hast caused these thy Mercies, and his Example to be recorded.---Make me truly sensible of that Love which brought him down from Heaven;---And how sad our Condition was, which required such a Sacrifice.---May I learn by his

jerkal rish Leih e Pheccaghyn, my t'eh goaill Arrys.

Foddee yn Creestee s'an-noinee ve shickyr dy vow eh dy chooilley Chooney ymmyrchagh; as ta'n Creestee s'bogh-tey shickyr nagh bee beg soit jeh.

Liorish shoh ooilley foddee oo toiggal cre'n *Booife* t'ou lhiastyn da Jee son dty *Hauatagh* mooar as mie, as son ny t'eh er n'yannoo as er hurranse er dty hon.---As nee oo dy mie dy hoilshaghey eh ayns lheid ny Goan shoh.

### Yn PHADJER.

**C**UR Kied dooys, O Yee, dy yannoo Imraa kiongoyrt rhyt's jeh Baase dty Vac, as ny Bannaghtyn erskyn-car-roo ta mee er gheddyn liorish:---Cur dou shoh myrgeddin marishooilley dty Vannaghtyn elley, ta mee guee ort, nagh jarrood-ym dy bragh ny Myghin-yn cheddin;---Nagh jarrood-ym dy bragh dy ve booifal er nyn son---Agh dy voddym freayll Cooinaghtyn jeh er yn Aght t'eh hene er harey---Ta mee cur Booife dhyt, O Yee, son y Goo shen, ayn t'ou er choyrt orroo shoh dty Vyghin-yn, as y Sampleyr echey, dy ve er nyn scrieu.---Cur Ennagh, tyn firrinagh dooys jeh'n Ghraih shen hug leth sheese eh veih Niau;---As cre cha treih  
Patience,



Patience, Humility, Self-denial, and Resignation, what Virtues are most acceptable to thy Divine Majesty!—And may I take him for my Lord, and Master, and Teacher, and Example, and dedicate myself to Thee, and to thy Service, for his sake! *Amen.*

as va'n Stayd ainy, va feme lheid yn Oural.----Lhig dou gynfagh liorish y Veenid, yn Injillid, yn Smaght harrish hene, as yn Viallys echey, cre ny Grayseyn s'booifal ta da dty Ard-ooashley flaunyffagh!----As lhig dou eh y ghoail son my Hiarn, my Vainshter, my Er-ynsee, as my Hampleyr, as mee-hene y chasherickey hoods, as gys dty Hirveish, er y Ghraih echey. *Amen.*

## S E C T. VIII.

The last Inquiry you are to make, is, whether you are in *Charity with all the World.*

**C**ONCERNING which, take especial Notice, that the two great Ends of this Ordinance mentioned in Scripture are;—

*The First,* To keep up the Remembrance of Christ's Death till his coming again.—

*The Second,* To be a solemn Token of our Communion with Jesus Christ, and of our Union and Charity with all his Family.

To this End he has ordained, that as all Christians, *high and low, rich and poor,* shall make up one Body, of which he is the Head:-----and one Fa-

## C A B. VIII.

Yn Red s'jerree t'ou dy vri-  
aght er y hon, ta, Vel oo  
ayns *Giashtylls rish ooilley's*  
*Scibhl.*

**M**Ychione shoh, gow Taf-  
tey geyre, dy vel yn  
daa Ard-oyr, enmyssit ayns  
Scriptyr, son yn Oardaghey  
shoh, t'ad;----

*Hosbiaght,* Dy reayll seose  
Cooinaghtyn jeh Baase Chreest  
derrey yn Cheet echey reesht.

*Ayns y nah Ynnyd,* Dy ve  
Cowrey casherick jeh nyn *She-  
shaghtys* rish Yeesey Creest, as  
jeh'n *Unnaneys* as y *Ghiashtylls*  
ain rish ooilley yn \* *Lught-  
thie* echey.

Er yn Oyr shoh t'eh er oar-  
drail, 'naght myr shegin da dy  
chooilley Chreestee, ard as in-  
jil, *berchagh* as *baght*, jannoo  
seose un Chorp, jeh t'eshyn yn

\* Agglith.

mily

mily, of which he is the Master :----So they should all eat at one Table, of one Bread, as a Sign of that *Love* and *Peace*, and *Friendship*, and *Readiness* to help one another, as occasion shall require, and as Members of the same Body will naturally do.

And indeed your Acceptance with God will very much depend upon your hearty Good-will for every Christian, and for all Mankind.

Therefore you must take special Care, lest there be any Person with whom you are not at Peace,---Whom you cannot forgive and pray for, and do him all the Good that can in reason be expected from you;---That you be disposed to make Satisfaction to any Person that has been injured by you, or who have taken just Offence at your Words or Actions, this being a Duty which Jesus Christ himself has commanded, *Matth. v. 23.* And that you be ready to forgive every Person who may have injured you, as you expect *Forgiveness* of God;---Remembering the dreadful Sentence mentioned in *Matth. xviii. Thou wicked Servant, I forgave thee all thy Debt: Shouldst not thou have had*

Kione :---as un Lught-thie, jeh t'eshyn yn Mainsther:---Myr shen lhisagh ad ooilley gee ec yn un Voayrd, jeh'n un Arran, myr Cowrey jeh'n *Gbraib* as *Shée*, as *Caarjys*, as *Arryltyr* shen dy chocney yn derrey yeh lesh y jeh elley, myr vees feme er y hon, as myr ta Oltyn jeh'n un Chorp dy dooie jannoo.

As dy jarroa nee yn Soiahey nee Jee y yannoo jeed ieer vooar lhie er yn Aigney, mic erecoil ayd's son dy chooilley Chreestee, as son ooilley Sheel-naue.

Shen-y-fa shegin dhyt goaill lane Kiarail, nagh vel Person erbee nagh vel oo ec Shee rish, ---Da nagh vod oo leih as Pader y ghoail er e hon, as jannoo da ooilley yn Vie oddys, ayns Resoon, ve jerkit void;---Dy bee oo aarlooy dy yannoo Lhiaffaghey da Person e bee, t'ou er n'yannoo Aggair da, ny ta er n'ghoail Jymmoole cairal rish dy Ghoan ny dy Yannoo, myr ta shoh ny Charym ta Yeesey Creest eh hene er harey, *Mian v. 23.* As dy bee oo arryltagh dy leih da dy chooilley Person ta er n'yannoo. Aggair dhyt, myr t'ou hene treishteil *Leib* y gheddyn veih Jee,---Cooïnaghtyn er y Vriwnys agglagh ta enmyssit ayns *Mian xviii.* O ghrogh Harvaant, leih misb dhyt's yn flane Lhiastynys shen: nagh  
Compassion

*Compassion on thy Fellow-servant, even as I had Pity on thee? And the Lord was wroth, and delivered him to the Tormentors.*

And lastly, you are to take care, that you love *not in Word only, but in Deed and in Truth*, that is, that you do Good, as well as give good Words, and relieve Jesus Christ in his poor Members.

And believe it for a certain Truth, that a charitable and forgiving Temper is not near so beneficial to any body as to him that hath it; *it being more blessed to give than to receive*; and to forgive, than to insist upon Satisfaction for Injuries and Wrongs done to us; *Acts xx. 35.*

This being so necessary a Grace, you will not fail to beg of God most earnestly to vouchsafe it you.

### The PRAYER.

**T**HIS is my Commandment, that ye love one another, as I have loved you.-----  
Hear, O my Soul, what thy Saviour has commanded thee:

*lhifagh ufs myrgeddin as Chymey er ve ayd er dty Hesbey Harvaant, eer myr va Chymey aym's ort's? As va'n Chiarn jymmoosagh, as liurey eh seose eh ny Phryssoonagh gys Laue y Tidoor.*

As er-jerrey, t'ou dy ghoaill Kiarail, nagh vel dty Aigney-mie ayns Glare ny lomarcan, agb ayns Jannoo as ayns Firrinys, ta shen dy ghra, dy jean oo Mie, chammah as cur Goan mie, as dy jean oo Feaysley er Yeevey Creest ayns ny Oltyr boghtey echey.

As cred eh son Firrinys shickyr, nagh vel Aigney ghiaistyllagh as aarlooy dy leih faar cha vondeishagh da Persoon erbee, as te dafyn echey te; er-yn-oyr dy vel eh ny s'bannee dy choirt, na te dy ghoaill; as dy leih, na te dy hassoo er Cooilleen y gheddyn son Aggairyn as drogh Hurnyn ta jeant dooin; *Jannoo xx. 35.*

Fakin dy vel shoh Grayle cha ymmychagh, cha jean ufa lhiggey shaghey dy ghuee gys Jee feer jeean dy gooidfave leth dy chur dhyt eh.

### Yn PHADJER.

**S**HOH yn Sarey aym's, dy der shiu Graib yn derrey yeh da'n jeh elley, myr ta mish er chur Graib diuifb.-----  
Clasht, O my Annym, cre ta  
—He



--He who loved us, and gave himself an Offering and a Sacrifice to God for us.

May this thy Love, O Jesus, be the Motive and Pattern of my Love and Charity for all Mankind!---Where this hath not been my Practice, I implore thy gracious Pardon, and beseech Thee to fortify my Soul against all Suggestions of Satan, or my corrupt Nature, and blind Passions:---That I may always be prepared to go to thine Altar, with the same charitable Dispositions, with which I desire and hope to die.

Thou, O Jesus, madest thine Enemies thy Friends, by laying down thy Life for them.--Be thou my Advocate with God for Grace to follow thy Heavenly Charity and Example, that *I may overcome Evil with Good*; that I and all the Members of thy Family may love as Brethren:--That we may always meet at thy Table as sincere Friends, and part with true Love and Affection as thy Disciples. Amen.

dy Hualtagh er harey dhyt: --Eshyn chur Graih dooin, as hug eh hene fon Chebbal as Oural da Jee er nyn fon.

Lhig da shoh dty Ghraih's, O Yeesey, ve Oyr as Sampleyr y Ghraih aym's da ooillee Sheelnaue!--Raad nagh vel shoh er ve yn Cliaghtey aym, ta mee gearree dty Phardoon grayfoil, as guee ort dy niartaghey my Annym noi dy chooillee Chleayn oddys y *Drogh-Spyrryd*, ny my Ghoo-ghys peccoil, as yecarreeyn doalley my Aigney y chur gys my Chree:---Dy voddym kinjagh ve aarlooy dy gholle gys dty Altar's, lesh yn Aigney giastyl-lagh cheddin, ayn ta mee gearree as treishteil dy gheddyn Baase.

T'ou us, O Yeesey, er hayrn dty Noidyn dy ve dty Chaarjyn, liorish dty Vioys y choyr sheese er nyn fon.---Bee us eddyr Jee as mish fon Grayse dy eiyr er y Ghiastyllys as y Sampleyr Flaunylagh ayd, dy voddym *Earlagh y gheddyn er yn Olk lesh jannoo Mie*; dy voddym's as ooillee Oltyn dty Lught-thie ve ayns Graih ry-chielley myr Braaragbyn:--Dy vod mayd kinjagh meeteil ec dty Voayrd myr Caarjyn firrinagh, as paartail lesh Graih dooie as Aigney-mie myr ta cooie da Creesteenyn. Amen.

## S E C T. IX.

**B**Y this Time you see the *Reason* of this Institution, the *Necessity*, as well as the invaluable *Blessing* of observing it religiously, and the *Manner* of preparing yourself for it as often as you shall have an Opportunity.

And remember, that the oftener you look into the State of your Soul, in order to go to this Ordinance, the less Trouble you will have to make your Peace with God, when you come to die; and the less Danger you will be in, of falling into a State of Sin and Security, which has been the Ruin of an infinite Number of Souls.

Besides this you will have the greatest Comfort of Life, when you perceive that you are still growing in Grace, and tending to that Perfection which must fit you for Heaven.

On the other hand, if you turn your Back upon the Ordinance, it must be because you will not be at the Pains to understand your *Duty*, your *Interest*, and your *Danger*.

You have not considered

## C A B. IX.

**C**HOUD's shoh t'ou fakin y *Resoon* ta son yn Oardaghey shoh, yn *Immyrch* chammah as y *Bannaght* skyn-carroo, ta ayns freayll dy crauee, as yn Aght dy yannoo oo hene aarlooo ny chomcha mennick as te er ny hieveish.

As cooinee, myr s'menke yeeaghys oo gys Stayd d'Anmey, er-chee goll gys Oardaghey shoh, shen myr shoh dy Imnea vees ort dy yannoo dty Hee rish Jee, tra hig dy gheddyn Baafe; as shen myr shoh dy Ghanjeyr vees o ayn, dy huittym ayns Stayd d'Pheccah as dy Veerioose, ta ve Oyr coayl Anneenya skyn-carroo.

Marish shoh bee yn Gerjag finoo 'fy Theibill ayd, tra t'ogennaghtyn dy vel oo kinjagbishaghey ayns Grayse, as g'er dty hoshiaght gys yn Yr shen dy Vea vie shegin ooyannoo fecu fon Flaunys.

Er y Laue elley, my hyndays oo dty Ghreecym er yn Oardaghey shoh, shegin da ve shonagh jean oo wheesh er dty hene as dy gheddyn Tushtajeh dty Churrim, dty Vondej as dty Ghanjeyr.

Cha vel oo er n'ghoail Ta

that there is no *Pardon*, no *Grace*, no *Salvation*; to be hoped for, but by pleading with God, what his Son hath done and suffered, and inherited for us, and in the manner he has ordained.

And if you will consult your own Conscience, it will tell you, That some of these are the *true*, tho' most wretched, Causes of your contempt of this Command of your Saviour's.

Either you live in some known Sin; or ungodly way of Life, which you cannot resolve to forsake;—Or, you are not willing to renew your Vows, made in Baptism;—Or, which is generally the case,—You have no real Concern for your Soul; only you delude yourself with some faint Purposes and Hopes, that some time or other you will become a new Man.

In the mean time you are guilty of a *Sin* too like the *sinning the Lord that bought you*.—You bring an evil report upon an Ordinance of Christ, as if it were not worth observing:—You harden wicked People in their infidelity, and Neglect of their Salvation, by calling

tey, nagh vel *Pardon*, ny *Grayse*, ny *Saualtys* erbee dy vel jerkit rish, agh liorish lhiassagh ey fenish Jee, cre ta e Vac er n'yannoo as er hurranse, as er hoilchin er nyn son, as then er yn Aght t'eh hene er n'oar daghey.

As my nee oo Coyrle y ghoail rish dty Chooinsheanfe hene, inshee eh dhyt, dy nee Paart jcu shoh ny Oyrin *firrinagh*, ga trimshagh, dy vel oo soiaaghey cha beg jeh'n Saarey shoh jeh dty Haualtagh.

Edyr t'ou beaghey ayns *Peccah* ennagh er iys dhyt, er nonney ayns Raad mee-chrauee dy Vea, nagh jean oo goaill ayns Laue dy hreigeil;—Er-nonae, cha vel oo booiagh dty Vreearaghyn Bashtey y yannoo aly noa;—Er-nonney, myr s'menkey lesh y ve,---Cha vel oo dy firrinagh imneagh son dty Annym; ynryan dy vel oo molley oo hene lesh Gialdyn as Treishteil faase ennagh, dy jig oo Keayrt ny Keayrt ennagh dy ve dty Ghooiinne noa.

'Sy Traa t'ayn t'ou oolee jeh *Peccah* ta rouyr casley rish gobbal y *Chiarn* ren oo y *chionnaghey*.—T'ou tayrn Scamylt er Oardaghey Chireest, myr nagh beagh eh feeu Geill 'chur da:—T'ou creoghey drogh Leih ayns nyn Meechredjue, as nyn Meerioose jeh'n Tualtys oc, liorish genyoursel



yourself a Christian, and living like a Heathen, in the Contempt of one of the greatest Means of Salvation: You live in a State in which all your Prayers, whether public or private, whether for yourself or for others, will all be rejected.

In short you provoke God every Day more and more to withdraw his Grace.—To leave you to your own corrupt way of Living, till you have filled up the Measure of your Sins, and prepared yourselves for a Sentence not to be heard without trembling—I tell you that none of these Men that were bidden, shall taste of my Supper,—The Marriage Supper of the Lamb in Heaven.

How great then must the Sin of those be, who neglect to administer, and of those who turn their Back upon this Ordinance, upon which our Salvation depends? It being the Blood of Christ which must cleanse us from all Sin, —1 John i. 7.

**A**FTER all, this is not to encourage any Person to go to the Lord's Supper without a Wedding-garment, without a due re-

mys oo hene dty Chreeftee, as leideil Bea goll-rish An-chreeftee, ayns foiaghey-beg jeh unnane jeh ny Ard-saafeyn dy Haualtys: T'ou beaghey ayns Stayd, ayn vees beg er ny hoiaghey jeh. ooilley dty Phadjeryn, edyr ec y Cheeill ny ecy Thie, edyr er dty hon hene, ny fon feallagh elley.

Gyn arragh y ghra, t'ou brafnaghey Jee dy chooilley Laa ny smoo as ny smoo dy ghoail e Ghraife void,—Dy aagail oo gys yn Ymmyrkey-bea mee-chrauee ayd hene, derrey vees oo er lhiency feose Towse dty Pheccaghyn, as er hayrn ort hene y Vry-nys shen nagh vod v'er ny chlashtyn, gyn ve er-creau—Ta mee ginsb aiu nagh jean fer jeujyn v'er nyn guirrey, blashtyn jeh my Hibber,---Eer Shibber Poofee yn Eayn ayns Niau.

Nagh mooar eisht shegin da'n Peccah oclyn y ve, ta lbiggey shaghey dy hirveish, as y Peccah oclyn ta chyndaa ny Gocyl rish yn Oardaghey shob er ta'n Saualtys ain thie? Sa she Fuill Chreeft shegin shin gblenney veib dy chooilley Pheccah.....1 Ean i. 7.

**L**URG ooilley, cha val shob dy choylraghey Perfooc erbee dy ghoill gys Shibber Chiarn, fegooish y Garmad Poofee, fegooish arrym coot gard

gard to the Duty.—For a Man may go so unworthily as to receive *Judgment*, instead of a *Blessing*.—For Example, *Such* as live in any known Sin unrepented of;—*Such* as are not sincerely resolved to live, and be governed, by the known Laws of the Gospel;—*Such* as live at Variance with their Neighbours without being willing to be reconciled;—*Such* as have done Wrong, and will not make Satisfaction, as they are able:—Lastly, *Such* as go out of mere Custom, without considering the End or Benefit of this Ordinance, and return to their usual sinful Liberties, as soon as the Service is over.

All such ought to know, that they went unworthily; and if they have any true Concern for their Souls, they will consider better, and lay themselves under stricter Obligations, before they go again to the Lord's Supper.

But then let them not, at the Peril of their Souls, deal deceitfully, and make this a Pretence of neglecting to go to this Ordinance for the future; lest they provoke God to leave them to

da'n Churrym then.---Son fod-dee Dooincey goll cha neu-feeue then as dy hoilchin *Briwnys* ayns ynyd *Bannaght*.----Ta then dy ghra, *Lheid* as ta beaghey ayns Peccah erbee erfys daue gyn Arrys;---*Lheid* as nagh vel dy creeoil kiarit dy leeideil nyn Mea, as dy ve reilt, liorish ny Leighyn ta soit roin ayns y Tufhtal;--*Lheid* as ta beaghey ec Streeu rish nyn Naboonyn fegooish ve booiagh dy ve coardit roo;---*Lheid* as t'er n'yannoo Aggair, as nagh jean Lhiaffaghey, gys Rere nyn Booar:---Er-jerrey, *Lheid* as ta goll trooid eer Chliaghtey, fegooish Tashey 'choyrt da Oyr ny da *Vondeish* yn Oardaghey shoh, as chyndaa reesht gys y Reamys peccoil v'ad cliaghtey 'ghoail, cha leah's ta'n Chir-veish harrish.

Lhifagh ooilley nyn Lheid shoh toiggal, dy jagh ad dy neu-feeue; as my ta veg y Gheill firrinagh oc da nyn Anmeenyn, hig ad gys Smooinghtyn share, as ver ad adhene fo Kianglaghyn s'troshey roish my jed ad reesht gys Shibber y Chiarn.

Agh ny lhig daue er Gaue Anmey, molley ad hene, as shoh y yannoo ny Leshtal son lhiggey shaghey dy gholl gys yn Oardaghey shoh son y Traa ta'ry heet; er-aggle dy brafnee ad Jee dy aagail ad daue themselves,

themselves, which is one of the greatest Judgments that can befall them.

On the other hand; let not any well-meaning Christian be *discouraged* with Fears of having gone unworthily to the Lord's Supper, and so forbear, because they do not find all the *Benefit* and *Change* wrought in them which they hoped for; but let them consider, that a State of *Holiness* and *Perfection* is not to be expected at once, but by Degrees, and as we make good Use of the Graces, which the holy Spirit from time to time vouchsafes us:

A good Christian not being *one*, who has no Inclination to Sin, but *one*, who thro' the Grace of God immediately *checks*, and suffers not such Inclinations to grow into evil Habits.

God, who knows our Infirmities, will accept our *sincere Endeavours*, tho' attended with *Imperfections* and *Backslidings*, provided we condemn ourselves for them, and strive to amend.

And let us remember for our Comfort, that Jesus Christ himself pronounced all his Disciples (*the Traitor ex-*

*hene*, ta unnane-jeh ny Briwnyslyn s'trimmey oddys tuit-tym orroo.

Er y Laue elley, ny lhig da Creestee mic-aignagh erbee v'er ny choirt afs Cree lesh Aggle dy vel eh er-gholl dy neufceeu gys Shibber y Chiarn, as myr shien lhiggey shaghey, kyndagh nagh vel ad feddyn ooilley yn Vondeish as y Cagblaa obbrit ayndoo v'ad treish-teil er y hon; agh lhig daue Tassei 'ghoail, nagh vel Stayd dy Chasberickys as Bea-firrinagh Creestee dy ve jerkit-rish er y chooyl, agh ny-veggan as ny-veggan, as 'naght myr ta shin jannoo Ymmyd vie jelt ny Grayfeyn, s'cooidsave lesh y Spyrriy Noo veih Traa gy Traa-chur-dooin.

Fakin nagh nee Creestee mic-Fer, nagh vel veg yn Yeearree echey gys Peecah, agh Fer, ta trooid Grayfe Yee chelleeragh Smaghtaghey, as nagh vel surrant lehid ny Yeearreeyn dy aase gys drogh Chliaghtaghyn.

Jee, ta toiggal ny Annooin-idyn ain, nee ioiaghey jeh nyn Inrickys, ga nagh vel eh cheet-seofe gys Jlane Towse nyn Gurrym, my the shen dy vel shin deyrey shin hene er y hon, as streeu dy lhiassaghey nyn-Mea.

As lhig dooin cooinaghtyn son nyn Gherjagh, dy ren Yee-sey Creest eh-hene genmys ooilley e Ostyllyn, (*cheu-moie-cepted*)



cepted) to be *clean*, that is, *qualified* to receive this Sacrament, which he was going to administer to them, altho' he knew them to be subject to very great *Failings* and *Infirmities*; which soon appeared, when they all forsook him, contrary to their solemn Promises; but this they repented of, and were forgiven by their compassionate Redeemer.

If therefore you *love* God, and your Neighbour, *tho'* not so *fervently* as you could wish;—If you have a real *Desire* of being better, than at present you find yourself to be—If the Fruits of the Holy Spirit, *tho'* in a very low Degree, do appear in your Life—Lastly, if you do daily *pray* for God's Grace, that you may, in his good time, be, and do, what he would have you to be, and do not live in any known Sin;—By no means forbear to go to his Ordinance, as often as you have an Opportunity, and depend upon God's Blessing, and an Increase of his Graces.

*jeh'n Traitor*) dy *ve glen*, ta shen, dy *ve feeu* dy ghoail y Chreestiaght shen, v'el'hyn goll dy hirveish orroo, ga va fys echey dy row ad aarlooy dy huittym ayns *Failleilyn* as *Annoinidyn* feer vooar; quoid va dy leah er ny akin, tra ren ad ooilley y hreigeil eh, noi nyn yarroo Ghialdynyn; agh shoh ghow ad Arrys jeh, as ve leih daue liorith nyn Ver-kionnee chymm oil.

Shen-y-fa my ta *Graib* ayd's er Jee, as er dty Naboo, ga nagh vel eh cha jeean as wooishagh oo;—My ta *Yeearee* firinagh ayd dy ve ny share, na t'ou gennaghtyn ob hene dy ve ec y Traa t'ayn—My ta *Messyn* y *Spyrryd* Noo, ga ayns *Cooid* ny veggan, er ny akin ayns dty *Ymmyrkey-bea*—Er-jerrey, my t'ou gagh laa goaill *Padjer* son *Grayleyn* Yee, dy vod oo, 'sy Traa mie echeylyn, y ve, as jannoo, myr t'eshyn dty harey, as nagh vel oo beaghey ayns *Peccah* erbee er-fys dhyt;—Ny lhig shaghey er Aght erbee dy gholi gys yn Oardaghey echey, cha mennick as te er ny hirveish, as foddee oo ve shickyr jeh Bannaght Yee, as Bithaghey jeh e Ghrayseyn.

## The P R A Y E R.

## Yn PHADJER.

**G**RANT, O God, that I may never draw down thy Judgments upon myself, either by turning my Back upon this Ordinance, or by going to it without Thought or unworthily. May thy Mercy pardon what is past, and give me Grace for the time to come, to consecrate my Life to Thee, and to embrace every Occasion of remembering my Redeemer's Love, and thereby securing thy Favour and my own Salvation! And if it be thy Will, grant that I may always find such Comfort and Benefit in this Ordinance, as may encourage me to observe it with Joy unto my Life's End.

Give me Leave to recommend to thine infinite Mercy, the miserable Condition of all such as neglect so great Means of Grace and Salvation:—Awaken all Christian People into a Sense of this Duty:—Open their Eyes, and correct their Mistakes, that they may be convinced, that this is the only Means of making their Peace with Thee, and of rendering their Persons and their Prayers acceptable to thy

**G**IALL, O Yee, nagh dayrn-yms dy bragh dty Vriwnyffyn neose orrym pene, edyr liorish my Ghreeym y hyndaa rish yn Oardaghey shoh, ny liorish goll huggey gyn-tort ny dy neu-fee. Dy jean dty Vyghin leih dou son ny t'er n'gholl shaghey, as cur Grayse dou son y Traa ta ryheet, dy chaherickey my Veahood, as dy ghoail dy chooilley Chaa dy chooinaghtyn er Graih my Er-kionnee, as liorish shen jannoo shickyr jeh'n Foayr ayd's as jeh my Haualtys hene! As my she dty Aigney eh, giall dy voddym dy bragh geddyn lheid y Gherjaghey as y Vondeish ayns yn Oardaghey shoh, as oddys m'y ghreinnaghey dy reayll eh lesh Boggey gys jerrey my Veahood.

Cur Kied dou chymney gys dty Vyghin erskyn-carroo, yn Stayd hrimshagh ocyn ooilley ta meerioolagh jeh lheid ny Saaseyn bannee dy Ghrayse as dy Haualtys:-----Dooisht dy chooilley Phobble Creeftsee gys Ennaghtyn jeh'n Churym shoh:---Foshil ny Sooillyn oc, as lhiaffee yn Shaghrynys oc, dy vod Toiggal firrinagh y ve oc, dy nee shoh yn ynrycan Saase dy yannoo nyn Shee rhyt, as Soiaaghey dy ve jeant jeh ny Persoonyn as ny Pad-Divine

Divine Majesty, thro' Jesus  
Christ our Lord. Amen.

jeryn oc liorish dty Ard-ooash-  
ley Flaunyslagh, trooid Yeeley  
Creest nyn Jiarn. Amen.

S E C T. X.

**E**VERY well-disposed Christian, after he has thus far prepared himself for this Sacrament, will endeavour to keep the Thoughts of his Duty, and the Blessings he hopes for, warm in his Heart until the Time of Receiving.

Some of the following Scriptures, and Meditations upon them, may, thro' God's Grace, answer that End; nor will they take up too much Time, because some or more of them, as Occasion offers, may be devoutly used in the midst of Business.

And this Method of Devotion is here proposed to lead Christians to make proper Reflections upon other Parts of Scripture, which they read or hear.

Rev. iii. 17. *Thou sayest, I am rich, and have need of nothing: and knowest not that thou art wretched, and*

C A B. X.

**N**EE dy chooilley Chreest-tee mie-chreeagh, tra t'eh choud shoh er n'gheddyn eh-hene aarlooson y Chreest-tiaght, e Phaart y yannoo dy reayll Smooiinaghtyn jeh e Churrim, as jeh ny Bannaghtyn t'eh treishteil er nyn son, jeean ayns e Chree derrey yn Traa t'eh goaill yn Chreest-tiaght.

Foddee Paart jeh ny Scriptyryn ver-ym reue, as Smooiinaghtyn dowin orroo, trooid Grayse Yee, ganloor gys yn Ymmyd shen; ny chamoo ghoys ad seose inooarane Traa, son foddee Ayrn ny'n slane, rere y Traa, ve dy crauce er nyn usal ayns Meane eer Obbyr feihltagh.

As ta'n Aght shoh dy Chrauceaght currit royd dy leeideil Creesteenyn dy Chliaghtaghey ad hene gys Smooiinaghtyn crauce er Ayrn-yn elley jeh Goo Yee, t'ad dy lhailh ny dy chlashtyn.

Ashliffh iii. 17. *Tou gra, Ta mee berchagh as er vishaghey ayns Cooid, as nagh vel mee seme Nhee erbee: as cha vel oo goaill hood bene, dy vel oo tielh, miserable,*



*miserable, and poor, and blind, and naked.*

This is the sad Condition to which, as Sinners, we are subject: and it is thy Mercy, O God, that any of us are sensible of it.—Preserve me, I beseech Thee, from that *Blindness* which would hinder me from seeing my own Misery, and from that *Pride*, which would keep me from acknowledging it before Thee, who alone canst help me. O give me a true Sense of the Maladies I labour under, and help me for thy Mercies sake, and for the sake of Jesus my Redeemer.

*Psal. li. 17. The Sacrifice of God is a broken Spirit; a broken and a contrite Heart God will not despise.*

But most unfit is mine to be to God presented; until I have obtained his Pardon for the many Sins, by which it has been defiled.

*Jer. iii. 12, 13. I am merciful, saith the Lord, and I will not keep Anger for ever; only acknowledge thine Iniquity, that thou hast transgressed against the Lord thy God.*

I do acknowledge my Sin unto Thee, O God, and mine Iniquities will I not

*as seaghnit, as boght, as doal, as rooisht.*

Shoh yn Stayd hrimshagh to shin, myr Peccee, aarloo dy huittym fo: as she dty Vygh. in's eh, O Yee, dy vel unnane erbee j'in tushtagh jeh.—Freill mish, ta mee guee ort, veih'n *Deillid* shen yinnagh my lhietail veih fakin my Hreihyn hene, as veih'n *Voyrn* shen, yinnagh my lhietail veih goaill-rish kiongoyrt Rhyt's, oddyn ynryan cooney lhiam, O cur Ennaghtyn firrinagh dou jeh ny Aslayntyn anmey shen ta mee lhie foue, as cooin lhiam er Graih dty Vyghinyn, as er Graih Yeesey my Er-kionnee.

*Psal. li. 17. Oural Tee she Spyrryd seaghnit eh; Crea brisht as arrysshagh cha jean jeh beg y boiaghbey jeh.*

Agh feer neu-feeue ta my Chree's dy v'er ny hebbal gy Jee, derrey vee'm er chosney Pardon voish son ny ymmode Peccaghyn shen ta er n'yannoo eh neu-ghlen.

*Jer. iii. 12, 13. Ta myghinagh, ta'n Chiarn ghra, as cha jean-ym Jymmo y reayll son dy bragb, ynryan gow rish dty Vee-chairys, dy oo er n'yannoo Peccab noi Chiarn dty Yee.*

Ta mee goaill-rish my Phacah hood's, O Yee, as my Vee chairys cha jean-ym y chieltyr hide

hide: I do therefore implore thy Pardon, and plead thy gracious Promise, with full Purpose of Heart, never again to return to Folly.

Jer. xvii. 9. *The Heart is deceitful, and desperately wicked; who can know it?*

I cannot, indeed, answer for my own Heart; but there is no Word, O Lord, impossible with Thee: In Thee I do put my Trust, let me never be put to Confusion:—Keep it ever in my Heart what an *evil thing* and *bitter*, it will be, to forsake the Lord.

1 John iii. 8. *He that committeth Sin (who abandons himself to live in any known Sin) is of the Devil,—is under his Power and Government.*

Preserve me, gracious God, from so fatal a Blindness, to chuse Satan for my Lord and Governor, instead of thy Blessed Son, who laid down his Life to redeem us from the dreadful Tyranny of the Devil.

1 John ii. 25. *This is the Promise that he hath promised us, eternal Life.*

How infinitely good is God, to give us so great Encouragement to save ourselves from Ruin!—Give me,

ta mee er-y-fa shen geearee Leih ort, as shassoo er dty Ghialdyn grayfoil, lesh Cree slane kiarit gyn dy bragh reesht dy hyndaa gys Ommijys.

Jer. xvii. 9. *Ta'n Cree molteyragh as mee-chrauee erskyn-towse; quoi oddys toiggat eb?*

Cha voddym's dy jarroo freggyrt son my Chree hene; agh cha vel Fockle erbee, O Hiarn, nagh vel ayns dty Phooar: Aynyd's ta mee cur my Hreishteil, ny lhig dou dy bragh ve er my choyrty gys Nearey: Freill eh dy bragh ayns my Chree cre'n Red olk as sharroo vees eh, dy breigeil y Chiarn.

1 Ean iil. 8. *Esbyn ta jannoo Peccab (ta livrey harrilh eh hene dy veaghey ayns Peccab er-fys da) t'eh jeb'n Drogh-Spyrryd,—t'eh fo yn Phooar as y Reill echey.*

Freill mish, Yee ghrayfoil, veih'n Deillid Annym-stroiagh shen, dy reih Noid ny Hanmey son my Hiarn as my Chiannoort, ayns Ynnyd dty Vac Bannit, eh hug sheese e Vioys dy chosney shin reesht veih Tranlaase atchimagh y Jouyl.

1 Ean ii. 25. *She shob yn Gialdyn t'eh er n'yannoo dooin, dy jarroo yn Vea veayn.*

Cre cha mie erskyn-insh ta Jee, dy chur dooin lheid yn Ard-treishteil, dy reayll shin hene veih Toyrt-mow!—Cur

I beseech Thee, a firm Faith in this Promise, that no *Fears* may terrify me, no *Pleasures* may corrupt my Heart;—No *Difficulties* may discourage me from serving Thee.

Mat. xvi. 24. *If any Man will come after me, let him deny himself, and take up his Cross and follow me.*

O my Saviour! who pleasedst not thyself, but tookest upon Thee the Form of a Servant, let me not profess to follow Thee, without endeavouring to follow the blessed Steps of thy most Holy Life.—Thy *Patience*, *Meekness*, and *Humility*: Thy *great Disregard* for the World, its *Pleasures*, *Profits*, and all its *Idols*:—Thy sensible Concern for the Miseries of Men:—Thy Unweariedness in doing Good:—Thy Constancy in Prayer, and Resignation to the Will of thy Father.—Let me part with any thing as dear as a *right Hand*, or a *right Eye*, rather than not follow Thee.

Mat. vi. 24. *No Man can serve two Masters.—Ye cannot serve God and Mammon.*

May I never set up any Rival, O God, with thee in

doos, ta mee guee ort, Cred. jue thickeyr ayns y Ghialdyn thoh, nagh vod *Atchim* erbee m'y agglagh, nagh vod *Eunyssyn* erbee my Chree y chleayhey;—As nagh jean *Seagbyn* erbee m'y agglagh veih us y hirveih.

Mian xvi. 24. *My ta Dooinney erbee agglagh geiyr or-rym's, lhig da eb bene y obbat, as e Chrosh y broggal, as geiyr orrym.*

O my Haualagh! nagh ren foiahey jeed hene, agh ghaw ort Cummeey Sharvaant, ny lhig doos goaill orrym dy Eiyrtyssagh jeed's, fegooth streu dy jeean dy eiyr er Ke-madyn bannit dty Vea smoo Chasherick,—Dty *Hurraffe*, dty *Veeinid*, as dty *Injillid-agency*: Dty *veggan Geill* son *Eunyssyn* y Theihl, e *Vaynrys*, e *Vondeish*, as ooillee e *Talloom*.—Yn Chymmeey jeean ayd son Treihys Deiney:—Dty *Yeidjys* doocagh ayns jann Mie:—Dty *Hannaghtyn* kn-jagh ayns Padjer, as dty *Vialys* gys Aigney dty Ayrey.—Lhig doos ny sleaie scarrey Nhee erbee eer cha deyr *Laue yesh*, ny *Sooill yesh*, gyn geiyr ori's.

Mian vi. 24. *Cha vod Dooinney erbee daa Vainbster y Vainbster.---Cha vod shiir Jee Mammon y hirveish.*

Nagh row nouyn doos, Yee, dy bragh foiahey



the Possession of my Heart! May I never attempt to reconcile thy Service with that World which is at Enmity with thee! Give me, I beseech Thee, the Eyes of Faith that I may see the World, what in Truth it is;—The Danger of its Riches, —The Folly of its Pleasures, The Multitude of its Snares, —The Power of its Temptations,—Its deadly Poison, and certain Danger of drawing my Heart from the Love of Thee.

Matt. xxii. 37, 39. *Thou shalt love the Lord thy God with all thy Heart,—And thy Neighbour as thy self.*

O that the Love of God may be the Commanding Principle of my Soul; and that I may have this comfortable Proof of his Love abiding in me, that I study to please him and to keep his Commandments!—That my Love to my Neighbour may be such as God has commanded, that I may give and forgive; and love, as becomes a Disciple of Jesus Christ!

1 John iii. 14. *We know that we have passed from Death unto Life, because we love the Brethren.*

What it is to love my Neighbour as myself, Thou, O Lord, hast taught me in

Nhee erbee dy ve *Ayrnagh* mayrt's ayns my Chree! Nagh jean-yn dy bragh goaill ayns Laue dy yannoo coardail eddyr y Chirveish ayd's as y Seihll then *ta ec Naidys rhyt!* Cur dou, ta mee guee ort, ny *Sooil-lyn dy Chredjue* dy voddym fakin y Seihll, cre ayns Firrinys te;---Danjeyr e *Verchys*,---Ommijys e *Eunyffyn*,---Ymmodee e *Ribbaghyn*,---Pooar e *Violagh-yn*,---E *Physhoon baasoil*, as e Ghaue shickyr dy hayrn my Chree veih Graih 'chur dhyt.

Mian xxii. 37, 39. *Ver oo Graih da'n Chiarn dty Yee lesh ooilley dty Chree,---As da dty Naboo myr dhyt bene.*

O dy vod Graih Yee ve *Ard-reiltagh* my Annym; dy vod ve aym yn Prowal gerjoilagh shoh jeh'n Ghraih echey tannaghtyn aynym, dy voddym streecu dy wooiys eh as dy reayll e Annaghyn!-----Dy vod my Ghraih da my Naboo ve lheid as ta Jee er harey, dy ve *gias-tyllagh* as leih, as *Graih y choirt*, myr ta cooie da Eiyrtyslagh Yeesey!

1 Ean iii. 14. *Ta fys ain dy vel shin cagblaith veih Baase gys Bca, er-yn-cyr dy nbyuney lbienn ny Braaraghyn [Creeitee].*

Cre te dy chur Graih da my Naboo myr dou bene, T'ou ufs, O Hiarn, er n'ynfaghey dou thy

thy holy Word:—Never to *wrong or deceive* him:—Never to *grieve* him, or without a Cause to *create* him Trouble;—Never to treat him with *Contempt* and *Scorn*;—Never to be *pleased* with his *Misfortunes* and *Faults*:—But to *rejoice* in his *Happiness*, and *help* him in his *Wants*.—Give me, O Lord, a Proof of my having passed from Death unto Life.

Gal. iii. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*;—that is, He was treated as one under the Curse of the Law, *Deut. xxi. 23.*

Blessed God, how great was our *Misery*? How great was thy *Mercy*? when nothing could save us from Ruin, but the Death of thy Son!-----I see by this, how hateful Sin is to Thee.——Make it so to me, I beseech Thee.——May I never flatter myself, that thy Mercy will spare me, if I continue in Sin, when thou sparedst not thine own Son, when he put himself in the Place of Sinners!----May I never provoke thy Justice!----May I never forget thy Mercies,

ayns dty Ghoo casherick;----Gyn dy bragh *Aggair y yannoo da ny 'volley eh*:—Gyn dy bragh *Trimshey y chur er*, ny gyn oyr dy *hayrn* Seaghyn er;---Gyn dy bragh *beg y hoiagbey jeh*, ny *Fagbid y yannoo er*;---Gyn dy bragh *goaill Boggey ee Drogh-baghyrt erbee*, ny *Foilchin dty Naboo*: Agh dy *ghoaill Boggey ayns e Vaynry*, as dy *chooney lesh ayns e Eme*.—Cur dooys, O Hiarn, yn Prowal shoh dy vel mee er my chaghlaa veih Baase gys Bea.

Gal. iii. 13. *Ta Creest er liurey shin veih Mollaght y Leigh, eh-hene jeant ny Vollaght er nyn son*; ta shen dy ghra, Va Keraghey currit er myr er Fer fo Mollaght y Leigh, *Deut. xxi. 23.*

Yee bannit, cre wheesh va nyn *Dreibys*? Cre wheesh va dty *Vyghin's*? tra nagh voddagh Nhee erbee, shin y hauail veih Toyrt-mow, agh Baase dty Vac!-----Hee-ym liorish shoh, cre cha dwoaiagh as ta Peccah dhyt.---Myr shen dy row eh dooys, ta mee guee ort.---Ny lhig dou dy bragh brynnail rhym pene, dy jean dty Vyghin lhiggey lhiam, my nee'm tannaghtyn ayns Peccah, tra nagh ren oo lhiggey lesh dty Vac hene, tra hug eh eh-hene ayns Ynyyd ny Peccee!----Ny lhig dooys dy bragh dty Chairys y vrasnaghey!---Ny lhig dou  
and

and what thy Son has done  
for me!

Tit. ii. 14. *He gave himself for us, that he might redeem us from all Iniquity, and to purify unto himself a People zealous of good Works.*

Blessed be God, that I was united to this People by *Baptism*! Grant that I may never disgrace Thee, or my Christian Profession, by an ungodly Life.—O Thou, who hast redeemed us from Sin and Death, cause me to understand, to value, and ever remember thy great Love, and to shew that I do so by a Life *consecrated* to thy Service.

2 Tim. ii. 12. *If we deny him, He also will deny us.*

How many deny Thee, O Jesus, without *Thought*, and without *Dread*! Do they know what they do, who *lightly* turn their Backs upon this Ordinance? Who make a Mock of Sin, which cost Thee thy Life?----Who are ashamed of Thee, and of thy Gospel, out of regard to Men?----Who by their unchristian Lives do *renounce* thy Service?----Do they con-

dy bragh jarrood dty Vyghin-yn, as cre ta dty Vac er n'yan-  
noo er my hon!

Tit. ii. 14. *Hug eh eb-bene er nyn son, dy voddagh eb shin y eaysley veih dy chooilley Vee-chraueaght, as casherickey da bene Pobble reih, jeean ayns Obbraghyn mie.*

Bannit dy row Jee, dy vel mish jeant unnane jeh'n Phoble shoh liorish *Bashtey*! Giall nagh jean-ym dy bragh meehene neu-feeuee jeed's ny jeh my Chredjue Creeftee, liorish Bea vee-chrauee.--O ufs, t'er ve nyn Ver-kionnee veih Peccahas veih Baase, cur orrym dy hoiggal, dy yannoo Ard-foiaghey jeh, as dy bragh dy chooinaghtyn er dty Ghraih erskyn-earroo, as dy hoilshaghey dy vel mee jan-  
noo shen liorish Bea er ny chasherickey gys dty Hirveish.

2 Tim. ii. 12. *My ta shin gobbal eshyn, nee eshyn myrged-din shinyn y obbal.*

Cre whilleen ta gobbal ufs, O Yeefey, gyn Tort, as gyn Aggle! Vel fys oc cre t'ad dy yannoo, ta cha neu-hastagh chyndaa nyn Ghreeym rith yn Oardaghey shoh? Nagh vel jannoo agh Craid jeh nyn Bec-caghyn, chost dhyt's dty Vioys? ---T'a goaill Nearey jeed's as jeh dty Hushal, ayns Ammys Gheiney?---T'a liorish nyn Mea neu-chreeftee treigil dty Hir-veishys? Vel Toiggal oc cre te  
sider



sider what it is to be denied by Thee?---What it is to have no Interest in thy Death, thy Merits, and Mediation?---Gracious God, deliver me from this dreadful Sin and Judgment.

St. Matt. xxvi. 35---Peter said, Tho' I should die with Thee, yet will I not deny Thee.

Preserve me, gracious Lord, from a presumptuous Opinion, and Dependence on my own Strength, without the Aids of thy Grace: Let me see, in this sad Instance, my Weakness without thy Assistance, and my Ruin without thy Help.

St. Luke xxii. 61, 62. And the Lord turned and looked upon Peter, and Peter remembered the Words of Christ,---- and went out and wept bitterly.

O Jesus, look upon me with the same Eye of Compassion, whenever I shall do amiss, that I may see my Fault, and forthwith return to my Duty:---Let this Instance of thy Mercy be our Comfort, since so great and repeated a Crime did not exclude this Penitent from thy Mercy; but let not this make us fearless of offending Thee, lest we never repent.

dy ve obbit liort's?---Cre te gyn veg y vondeish y ve oc liorish dty Vaase, dty Hurranse, as dty Phleadeilys er nyn son?---Yee ghrayfoil, livrey mish veih'n Peccab as y Kerragba atchimagh shoh.

Noo Mian xxvi. 35. Dooyrt Peddyr, ga dy beign dou goll dy Baase mayrt, cha nobbin oo.

Freill mish, Hiarn ghrayfoil, veih Smooïnaghtyn daaney, as Treishtail foalley er my Niart hene, fegooish Kemmyrk dty Ghrayse: Ayns y Vac-foyley trimsagh shoh, lhig dou fakin my Annooinid fegooish dty Niart, as my Hoyrt-mow fegooish dty Chooney's.

Noo Luke xxii. 61, 62. As byndaa yn Chiarn, as yeeagh eb er Peddyr, as choonee Peddyr er Goan Chreeft,---as bie eb magh as cheayn eb dy sharroo.

O Yeesey, jeeagh orrym's lesh y Tooill cheddin dy Hym-mey, cre-erbee yn Traa nee'm as y Raad, dy voddym my Oill y akin, as er-y chooy chyndaa gys my Churym:---Lhig da'n Cowrey shoh jeh dty Vyghin ve yn gerjagh aym's fakin nagh ren Foill wheest as cha mennick jeant giarey magh yn Arryffagh shoh veih dty Vyghin; agh ny lhig da shoh shynyn y yannoo mee-as

St. Luke xxii. 3, 4, 5. *Then entered Satan into Judas, and he communed with the Chief Priests, how he might betray him unto them:—And they covenanted to give him Money, &c.*

If I should provoke Thee, O God, by resisting thy Holy Spirit, to leave me to my own *natural Corruption*, and to the Power of Satan, I see, in this wretched Man, what Wickedness I am capable of.—Lord God, *abandon me not to my own Choices:—Shut my Heart against that Covetousness, which was the Root of so great a Sin. Keep me from presumptuous Sins, lest they get the Dominion over me; and secure me under the Conduct of thy Holy Spirit, for Jesus Christ's sake.*

Deut. xvi. 16. *They shall not appear before the Lord empty: every Man shall give as he is able, according to the Blessing of the Lord thy God, which he hath given thee.*

Shall I appear before thee, O God, worse than a Jew?—Can I give any thing to thy Poor, but what I have received from thee? How can I say that I love Thee

K

glagh dy vrasnaghey, er-aggle nagh gow mayd dy bragh Arrys.

Noo Luke xxii. 3, 4, 5. *Eisht hie yn Drogh-spyrryd stiagh ayns Yuaasc as ghaw eh Coyrle rish ny Ard-faggyrtyn mychione eh y vorab daue:—as ren ad Conaant dy chur Arrgid da, &c.*

My yinnin's uss y vrasnaghey, O Yee, liorish shaffoo magh noi dty Spyrryd Noo, dy aagail mee gys Neu-ghlennid my Ghooghys bene, as gys Pooar y Dragb-spyrryd, ta mee fakin, liorish y Dooiney mollee shoh, cre'n Vee-chraueeaght oddin ve kyndagh jeh.—Hiarn Yee, ny faag uss mish da my Yecarreecyn hene:—Dooine my Chree noi yn Taynt shen, va Fraue jeh lheid y Peccah eajee. Freill mee veish Peccagbyn dy Ghaanys er dty Vyghin, nagh wow ad yn Varriaght orrym; as freill mee fo Leedeilys dty Spyrryd Noo, er graih Yeesey Creest.

Deut. xvi. 16. *Cha jig uss lesh Laue follym fenish y Chiarn: ver dy chooilley Ghooinney rere e Fort, cordail rish Bannaght y Chiarn dty Yee, t'eh er choirt dbyt.*

Jig-yms ayns dty Enish, O Yee, ny smesley na Hew?—Voddym Nhee erbee y choirt da ny Boghtyn ayd's, agh ny ta mee er gheddyn void's? Kys oddym gra dy vel mooarane much,

much, if I give sparingly to them, whom thou hast appointed in *thy Place* to receive *our Alms*? Give me an Heart, O God, to give according to thy Blessing upon me, and as I expect thy Blessing upon myself and Substance.

I Pet. iv. 10. *As every Man hath received the Gift, even so minister the same one to another, as good Stewards.*

O God, who has taught us, that we are all but *thy Stewards*—Keep me from that great Injustice of defrauding *thy Poor* of their Right: Give me Grace to moderate all my *vain Desires* and *Expences*, that I may have to give to them that need, and that the *Measure* of thy Blessings to me may be the *Measure* of my Charity to others.

Graih aym ort, my ta mee shirveish cha gortagh orroosyn, t'ou ayns dty Ynnyd bene er phointeil dy ghoail nyn Teirk? Cur Cree dooys, O Yee, dy ve giashtyllagh corrym rish dty Vannaght orrym pene as er my Chooiid.

I Peddyr iv. 10. Myr ta dy chooilley Ghooiney er gbeddyn Gioot, dy jarroo myr shen shirveish-jee yn chooid cheddin y derrey yeh er y jeh elley, myr Stiurtyn mie.

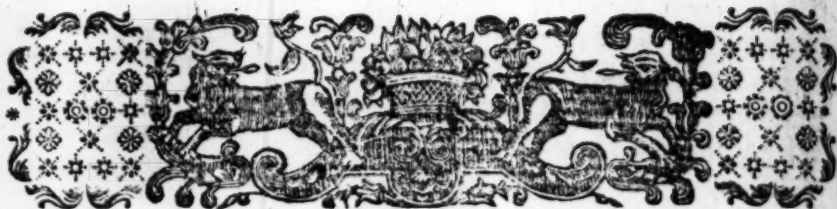
O Yee; t'er n'ynfaghe dooin nagh vel shin ooilley ag Stiurtyn foyd---Freill mish, ta mee guee ort, veih'n Vee chairys vooar shen dy volle dty Voghtyn's jeh nyn Gair Cur Grayse dou dy smaghtaghe ey ooilley my Teeearreeyn far dalagh, as my Vaarail, dy ve aym dy chur dauesyn t'ay Feme,---As dy vod y Towse jeh dty Vannaghtyn dooys, yn Towse jeh'n Ghiashtyllagh aym's da feallagh elley.





Yn OARDAGH son Shirveish

SHIBBER Y CHIARN.



# INTRODUCTION.

**T**HAT you may profit by the following Assistances, be advised to read the *Communion Service*, with the *Directions* and *Meditations*, some time before you go to the Sacrament, that you may attend to every Part of the public Service without Distraction.

Whenever you have Time for your private Devotions, let them be so secret that nobody may be disturbed by you.

And if, instead of repeating the Prayers, and other Parts of the Service, after the *Minister*, as the Manner of too many is, to the Disturbance of such as are near them; if instead of doing so, you would secretly say AMEN, at the End of every Petition, you would find this the very best Way to keep your Mind intent upon your Devotions.

If any *Person*, who is ordained to administer this Sacrament, shall think fit to

# YN CHOYRLE NY CHOUR.

**D**Y vod oo Vondeish y gheddyn liorish y Choon-ey ta nish chebbit dhyt, bee coyrlyt dy lhaih *Shirveish*, y *Chreestiaght*, marish ny *Coyrle* yn as ny *Smooïnaghtyn* crauee ta aynjee, Laghyn my jed oo gy y *Chreestiaght*, dy vod oo goll marish dy chooilley Ayrn jeh'n Chirveish chasherick shoh fe-gooish veg y Rouail.

Travees Caa ayd son goall dty Phadjeryn er - lneh, lbig daue ve cha follit nagh bee Persoon erbee boirit liort.

As ayns Ynnyd goll harrish ny Padjeryn, as ny Ayrnyn d-ley jeh'n Chirveish geiyr er y *Taggyrt*, myr ta Cliaghter rouyr dy eallagh, myr shoh boirey adfyn ta er-gerrey clau ayns Ynnyd shen, dy niarraght oo Amen rhyt hene, ec Jerrey dy chooilley Accan, yiothe o shoh dy ve yn eer Aght shan dy reayll dty Aigney soit dty Phadjeryn.

My nee Persoon erbee, pointit dy hirveish yn Sacrament shoh smooïnaghtyn

cast his Eye upon this Book, I would beseech him to consider seriously, how many Communicants there are, who have no ordinary way of coming to the Knowledge of this great Duty, or other Help to their Devotion, besides what the Church has provided for them in this Office; that therefore in Compassion to such, this Service ought to be performed with the greatest *Deliberation* as well as *Devotion*, that the *Unlearned*, who are generally the greatest Number, may be *edified* as well as *instructed*.

feeu dy lhaih yn Lioar shoh, ghueein's dy jeean er dy smoomaghtyn dy crecoil as dy dowin, cre'n earroo dy eallagh ta cheet gys y Chreestiaght, nagh vel Aght erbee arragh oc dy heet gys Tushtey jeh'n Ard-churryn shoh, ny Cooney erbee elley oc lesh nyn Grauee-aght, cheu-mobie jeh' ny ta'm Agglisht er chiarail nym gour ayns y Chirveish shoh; shen-y-fa ayns Chymmey da nyn lheid, lhisagh yn Chirveish shoh ve cooilleenit lesh goaill lane Traa, chammah as lesh y Chraueeaght smoo, dy vod ad-fyn nagh vel Ynsaghey oc (ta dy mennick yn Earroo smoo dy Leih) Vondeish y gheddyn llo-rish, chammah as ve er nyn ynsaghey.





# The ORDER for Administration of the LORD'S SUPPER.

## First Rubrick.

**S**O many as intend to be Partakers of this holy Communion shall signify their Names to the Curate, at least some time the Day before.

## Second Rubrick.

And if any of those be an open and notorious evil Liver, or have done any Wrong to his Neighbour by Word or Deed, so that the Congregation be thereby offended; the Curate having Knowledge thereof, shall call him, and advertise him that in any wise he presume not to come to the Lord's Table, until he has openly declared himself to have truly repented and amended his former naughty Life, that the Congregation may thereby be satisfied, which before was offended; and that he hath recompensed the Parties to whom he hath done Wrong; or at least declare himself to be in full Purpose so to do, as soon as he conveniently may.

## Observations upon it.

**I**T is with great Reason that the Church has given this Order; therefore do not neglect it.

You will have the Comfort of knowing either that your Pastor hath nothing to say against you; Or if he has, you will have the Benefit of his Advice, and a good Blessing will attend your Obedience to the Church's Orders.

If you are conscious to yourself, [tho' your Pastor should not know it] that your Life has been such as hath given Offence or Scandal to your Christian Profession, do not go to the Sacrament, until you have given some plain Proofs of your Repentance, and Purpose of leading a new Life.

But then, as you hope for God's Grace and Mercy, do not put off the doing of this one Moment, lest you provoke God to leave you to yourself; for then you never will repent.

# Yn OARDAGHEY son Shirveish SHIBBER Y CHIARN.

Yn chied \* Rubrick.

**W** Hilleen as ta kiar-  
ail dy ghcaill Ayrn  
jeh'n Chreeftiaght  
chasberick shob  
shegin daue nyn Ennym y chur  
stiagh gys y Taggyrt yn chooid  
sloo keayrt ennagh yn Laa roie.

Yn nah Rubrick.

As my vees unnane erbee jeu  
shob Peccagh ta leeideil Drogh-  
vea ayns Aght foshlit as naarey-  
dagb, ny er n'yannoo Aggair  
erbee risb e Naboo lionish Goo  
ny Jannoo, myr shen tayrn  
Scammylt er y Chesbaght Chreef-  
tee; lurg da'n Saggart v'er  
gheddyn Toiggal jeh shob, she-  
gin da geamagh er, as Raau  
y chur da nagh gow eb er  
Aght erbee yn Daanys er dy  
heet gys Boayrd y Chiarn, der-  
rey vees eb dy foshlit er boil-  
shaghey dy vel eb er ghoail Arrys firrinagh as er byndaa  
veib e ghrogh Vea, liorish shen jannoo I.biaffaghey da'n Ag-  
glish, da v'eb roie ny Scammylt; as dy vel eb er n'yannoc  
Cooilleen daufsyn ren. eb Aggair; er-nonney ec y chooid sloo dy  
boilshaghey eb hene dy ve dy slane kiarit shen y jannoo, cha  
leab as oddys eb.

\* Order ny Hagglish kys dy ymmyrkey shin hene ayns goll trooid dagh  
Ayrn jeh Shirveish ny Killagh.

Yn Ynsaghey.

**S**HE lesh Refoon moor ta'n Ag-  
glish er choyrt yn Oardagh  
shoh; shen-y-fa ny lhig eh shaghey.  
Bee'n Gerjagh ayd dy gheddyn  
Fys eddyr nagh vel veg ec dty Vo-  
chill Anney dy ghra dt'oi; Er-  
nonney my ta veg ecney dy ghra,  
yiow Vondeish yn Choyrle ecney,  
as hig Bannaght mie er y Viallys  
ayd gys Oardaghyn ny Hagglish.

My ta dty Chree hene ginsh dhyt  
(ga dy vel eh gyn-yfs da dty Vochill-  
Anney) dy vel dty Vea er ve lheid  
as t'er choyrt Oltoan ny Scammylt da  
dty Chredjue Creekee, ny gow gys  
y Chreeftiaght, derrey t'ou er choyrt  
Prowallyn ennagh foshlit jeh dty Ar-  
rys, as jeh dty Chiarail shickyr dy  
leeideil Bea noa.

Agh eisht myr t'ou treishteil son  
Grayse as myghin Yee, ny lhig  
shaghey dy jannoo shoh er-y-chooyl,  
er-aggle dy brasnee oo Jee dy aagail  
oo dhyt hene, son eisht cha gow dy  
bragh Arrys.

Third

## Third Rubrick.

*The same Order shall the Curate use with those betwixt whom he perceiveth Malice and Hatred to reign; not suffering them to be Partakers of the Lord's Table, until he knoweth them to be reconciled.*

*And if one of the Parties, so at Variance, be content to forgive from the Bottom of his Heart all that the other had trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be persuaded to a godly Unity, but remain still in his Frowardness and Malice; the Minister in that case ought to admit the penitent Person to the Holy Communion, and not him that is obstinate, provided that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrick, shall be obliged to give an Account of the same to the Ordinary within fourteen Days after, at the farthest; and the Ordinary shall proceed against the offending Person according to the Canon.*

## Fourth Rubrick.

*The Table at the Communion time having a fair white Linen Cloth upon it, shall*

## Observations.

The Lord's Supper being a Sacrament and Token of Reconciliation and Friendship with God and Man; such as will not forgive the Injuries they have received, nor make Satisfaction for the Injuries they have done to others, must not presume to go to the Lord's Table, lest they receive a Curse, instead of a Blessing.

But then such would do well to consider, that while they are under these bad Dispositions, they are at Enmity with God as well as with their Neighbour; and therefore are not qualified to ask, much less to hope for, any Favour from him;—there being no Mercy for him, who will not shew Mercy to his Neighbour:—This being an express Condition of our Peace with God, Matt. vi. 15.

And we should always remember, that *He that loveth not his Brother, abideth in Death*, 1 John iii. 14.

It is God who saith this, and dare we delay to be at Peace with our Neighbour even one Day, if we can help it?

## Observations.

It may so happen, that you do not know that the Sacrament was to be administered, until you have



## Yn trafs Rubrick.

*Tn Aght cheddin sbegin da'n Saggirt y ghoall roosyn t'eb goaill Tafey dy vel Goanlys as Myskit eddyr ad; gyn surranse ad dy ghoall Ayrn jeh Boayrd y Chiarn, derrey vees Fys echey dy bee ad coardit.*

*As my vees y derrey yeh jeh ny Perfoonyn, ta myr shoh ec Streu, booiagh dy leih veih Grunt e Chree oosley yn Aggair ta'n jeh elley er n'yannoo n'oi, as dy yannoo Lhiassaghey da son yn Aggair t'eb hene er n'yannoo; as mannagh bee'n Perfoon coyr-lit gys Unnaneys chrauee, agh tannaghtyn kinjagh ayns e vym-moose as Goanlys; ayns y chcoisb shen lhisagh y Saggirt yn Per-foon arryffagh y lbiggey gys y Chreestiagh chasberick, as cha nee esbyn ta roonagh; agh sbe-gin da dy chooilley Hirveishagh ta myr shoh lbiittal unnane er-bee veih'n Chreestiagh, myr ta currit roish ayns shoh ny ayns y Rubrick ta chelleeragh roish, ve kianlt dy chur Coontey jeh'n Chooiid cheddin da Ard-reiltagh ny Hagglish cheusthie jeh kiare Laa yeig ny lurg, ec y chooid sodje; as nee Ard-reiltagh ny Hagglish cur y Leigh ayns Bree noi'n Perfoon t'ayns yn Aggair cordail rish Leigh ny Hagglish.*

## Yn chiarroo Rubrick.

*Ec Traa yn Chreestiagh sbegin da'n Boayrd ve coodit lesh Aanrit glen gial, as ny bassoo*

L

## Yn Ynsaghey.

*Myr ta Shibber y Chiarn ny Sa-rament as ny Chowrey jeh Coardail as Aigney-mie rish Jee as Dooiney, ad'n nagh jean leih ny Aggairyn t'ad er n'cheddyn ny Cooilleen y yannoo son ny Aggairyn t'ad er n'yannoo da feallagh elley, cha nhegin daue yn Daanya y ghoall orroo dy ghoill gys Boayrd y Chiarn, er-aggle dy vow ad Mollaght ayns ynnod Bannaght.*

*Agh eisht yinnagh ny lheid oc shoh dy mie dy ghoall gys nyn Gree, choud as t'ad ayns lheid y drogh Aig-ney t'ad dy vel ad ec Noidys rish Jee cham mah as rish nyn Naboo; as shen-y-fa nagh vel ad ayns Aght cooie wheel as dy hirrey, foddey sloo dy breishteil son Foayr erbee veihlyn; —son cha vel veg y Vyghin ny chour echeyssyn, nagh jean Myghin y boishaghey da e Naboo: ta shoh Conaant thicky jeh'n Shee aia rish Jee, Mian vi. 15.*

*As lhisagh shin kinjagh cooinagh-tyn, dy vel esbyn, nagh nhyney lesh e Vraar, tannaghtyn ayns Baase. i Ean iii. 24.*

*Shee Jee ta gra shoh, as lhoys dooinyn lbiggey shaghey dy ve ec Shee rish nyn Naboo, eer son un Laa hene, my oddys mayd jannoo rish?*

## Yn Ynsaghey.

*Foddee eh myr shen taghyrt, nagh row Fys ayd dy row yn Chreestiagh dy ve Shirveishit, derrey honnick oo*

stand

## Rubrick.

*stand in the Body of the Church, or in the Chancel where Morning and Evening Prayers are appointed to be said; and the Priest, standing at the North-side of the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.*

## Observations.

the Communion Table covered; however, if you have been a constant Communicant before, do not turn your Back upon the holy Ordinance; but say in your Heart, *I will most gladly close with this blessed Occasion of remembering the Death of my Redeemer.*

## The COMMUNION SERVICE.

*When the Minister begins, lay aside all other Books, and attend to the Service of the Church, than which there never was provided a better help to Devotion.*

**O**UR \* Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil. *Amen.*

## The Collect.

**A**Lmighty God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid; cleanse the Thoughts of our Hearts by the Inspiration of thy Holy Spirit, that we may perfectly love thee, and wor-

## Observations.

**B**Ecause the Love of God will make all his Commands easy, and to be obeyed with Cheerfulness; we therefore beg of him to purify our Hearts by Faith, that we may love and fear him, and keep his Commandments, upon which all our Happiness depends.

\* The Lord's Prayer should always be said with the greatest Devotion and Devotion: and especially at this Time, when we beg of God the Bread which must nourish us unto Life Eternal, and all the Graces necessary to obtain that invaluable Blessing.

## Rubrick.

ayns Corp ny Killagh, er-nonney  
ayns y Charree, raad ta'n Chir-  
veish Moghrey as Fastyr pointit  
dy ve lhaibt; as y Saggyrt, ny  
bassoo er Cheu Twoaie yn Voayrd,  
nee lhaib Padjer y Chiarn, ma-  
rish y Phadger ny lurg, yn Pob-  
ble er nyn Gblioonyn.

## Ynsaghey.

Boayrd y Chreestiaght coodit; ny-  
yeih my t'ou er ve kinjagh cliaghtey  
goll gys Creestiaght roie, ny chyndaa  
Cooyl er yn Oardaghey casherick;  
agh abbyr ayns dty Chree.—*Næm's*  
dy feer arryltigh Greme y ghoail er y  
Traa bannee shoh dy chooinaghtyn er  
Baase my Er-kiennee.

## SHIRVEISH Y CHREESTIAGHT.

Tra ta'n Saggyrt goaill Toshiaght, cur dy chooilley Lioar elley dy  
lhiattee, as gow lesh Shirveish ny Killagh; son Cooney share na  
shoh, dy chur Craueeaght er y hoshiaght, cha row rieau er ny  
gheddyn.

**A** YR \* ain, t'ayns Niau; Casherick dy row dt'Ennym. Dy  
jig dty Reeriaght. Dt'Aigney dy row jeant er y Thal-  
oo, myr te ayns Niau. Cur dooin nyn Arran jiu as gagh Laa.  
As leih dooin nyn Loghtyn, myr ta shin leih dauesyn ta jannoo  
Loghtyn nyn 'oi. As ny lecid shin ayns Miolagh; Agh livrey  
shin veih Olk. *Amen.*

## Yn Phadger.

**Y**EE Ooilley-niartal, hood's  
ta dy chooilley Chree  
oshlit, dy chooilley Yecarree  
er-fys, as void's nagh vel Fol-  
aght erbee er ny chieltyn;  
Glen Smooïnaghtyn ny Cree-  
aghyn ain lesh Bree dty Spyr-  
yd Casherick, dy vod mayd  
dy firrinagh graih 'chur dhyt,

## Yn Ynsaghey.

**E**R-yn-oyr dy jean Graih Yee  
ooilley ny Saraghyn echey 'yan-  
noo aashagh, as Biallys arryltigh dy  
ve er ny choyr't dane; ta shin er-y-  
fa shen guee er dy ghlenney ny Cree-  
aghyn ain lesh Credjue, dy vod mayd  
Graih y chur da as Aggle y ghoail  
roish, as freayll e Annaghyn, orroo ta  
ooilley ya Vaynrys ain shie.

\* Lhisagh Padjer y Chiarn ve dy kinjagh er ny ghoail lesh lane Traa as  
dy feer Arrymagh: as erkyn ooilley nish, tra ta shin guee gys Jee son yn  
Arran shegin shin y veaghey gys Bea dy bragh farraghtyn, as son ooilley ny  
Grayseyn ymmyrchagh dy chofney yn Bannaght erkyn-carroo shen.

thily



thily magnify thy Holy Name, thro' Jesus Christ our Lord. Amen.

Rubrick.

*Then \* shall the Priest, turning to the People, Rehearse distinctly all the Ten Commandments: and the People shall kneeling, shall, after every Commandment, ask God Mercy for their Transgression thereof for the Time past, and Grace to keep the same for the Time to come, as followeth:*

Observations.

We see with what great Judgment these *Commandments* were appointed to be read in this Service, since by the Law is the Knowledge of Sin: And when we are convinced in our own Conscience, that we have not kept a Law which is Holy, Just, and Good, we shall then see the NEED, and the BLESSING of a REDEEMER, and how earnestly we ought to beg God, for his sake, to have Mercy upon us and to incline our Hearts to keep these Laws.

Observations and Directions.

**T**HAT you may obey the following Commands of God with Chearfulness, you ought to be firmly persuaded,—That God, who standeth in no need of our Obedience and Service, hath given us these Laws merely for our own Good, to restrain the Disorders we are subject to, and to hinder us from ruining ourselves.

Consider these Commands in this View, and as they are the Effect of the great Love of God for his poor Creatures; or else you will look upon them as a Burden, and obey them with an unwilling Mind.

Prepare therefore to hear them with an Attention and Reverence suitable to Him whose Commands they are: and then you will be more sensible what a Blessing it is that Jesus Christ hath by his Death delivered us from

\* When it is considered how many People there are, who have no other way of coming to the Knowledge of their Duty, it will appear with what great Reason the Priest is required to read these *Commandments of God distinctly*; and how religiously this Rubrick ought to be observed.

as dy feeu Ard-voylley 'choyrt da dt'Ennym Casherick, trooid Yeesey Creeft nyn Jiarn. Amen.

Rubrick.

*Ynsaghey.*

*Eisht \* nee yn Saggyrt chyn-daa gys y Pobble, as lesh Arrym cooie fockley magh ooilley ny Feib Annaghyn : as nee yn Pobble, er nyn Ghlioony, lurg dy chooilley Anney, Myghin y birrey er Fee son ny t'ad er vrishey jeu 'sy Traa t'er n'gholl shaghey, as Grayse dy reayll ad son y Traa ta ry beet, myr ta ayns shoh currit roue.*

Ta shin fakin lesh cre'n Tushtey mooar va ny Annaghyn shoh pointit dy ve lhaiht 'sy Chirveish shoh, fakin dy nee liorish y Leigh ta Toiggal er ny gheddyn jeh Peccah. As tra ta shin geonaghtyn ayns nyn Gooinsheanse hene, nagh vel shin er vreyll yn Leigh ta Casherick, Cairal as Mie, hee mayd eisht yn Ymmyrch, as y Bannaght t'ayns Fer-kionnee, as cre chajeean as lhisagh shin gree er Jee, er y Ghraih echey, dy yannoo Myghin orrin, as dy injillaghey ny Creeaghyn ain dy reayll ny Leighyn shoh.

*Coyrle as Ynsaghey.*

**D**Y vod oo Biallys arryltagh y choyrt da ny Annaghyn shoh dy Yee, lhisagh oo dy shicky credjal,—Dy vel Jee, echey nagh vel feme er y Viallys as y Chirveish ayns, er choyrt dooin ny Leighyn shoh, ooilley cooidjagh, son y Foays ain hene, dy smaghtaghey Mee-viallys nyn Ghooghys, as dy lhiettal shin veih shin hene y choyrt mow.

Smooinee er ny Annaghyn 'sy Toilshey shoh, as myr t'ad cheet veih Graih vooar Yee da e Chretooryn boghtey; er-nonney jeeaghee oo orroo myr Errey, as ver oo Biallys daue lesh Aigney neu-arryltagh.

Kiare oo hene er-y-fa shen dy caishtagh roo lesh Tassey geyre, as Arrym, cooie dasyn ny Annaghyn echey t'ad; as eisht bee Ennaghtyn s'breeoil ayd cre'n Bannaght te, dy vel Yeesey Creeft, liorish e Vaase, er livrey shinyn veih'n Mollaght as y

\* Tra ta shin goaill Tassey cre whilleen t'ayn, nagh vel Aght arragh oc dy heet gys Toiggal jeh nyn Gurrym, bee eh er ny akin lesh cre'n Resoon moogar ta'n Saggyrt er ny harey dy lhaiht ny Annaghyn shoh dy Yee dy arrymagh; as cre'n Tassey crauce lhisagh ve currit da'n Rubrick shoh.

the

the Curse and Punishment due to those that break them; —having prevailed with God to accept of our Repentance, and to enable us by his Grace to observe them better for the Time to come.

*Communion.**Minister.*

**G**OD spake these Words, and said, I am the Lord thy God: Thou shalt have no other Gods but me\*.

*People.*

*Lord have Mercy upon us,  
and incline our Hearts to  
keep this Law.*

*Minister.*

Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jea-

*Observations.*

**W**HEN you consider how apt every Man is to have his Idols;—something which he admires or loves, or fears, or trusts in, or adores more than the God who made and redeemed him; you will see the Reason and the Necessity, of this Command; and will most heartily beg of God, to keep you from such Idolatry, and that you may love him with all your Heart, and above all Things.

The Proneness of all Nations to the vile Idolatry of making and worshipping Images, and the Creatures they represent, shews the absolute Necessity of the Authority of God, to prevent so great a Sin, and Contempt of the Divine Majesty, and the Judgments that would follow.

\* The Law of Nature and Right Reason, being the Law of Man in the State of Innocence, would still have been a sufficient Guide, had it not been much obscured, and almost blotted out, and rendered ineffectual, by the Transgression of our first Parents, and the Wickedness of their Posterity. It was then that God republished these Laws by *Moses* in Writing, to awaken Men, and to be a standing Witness against all such as would not consult their own Consciences, and the Law written in their Hearts.



Kerraghey ta cair dauefyn ta dy vrishey ad,—as dy vel eh er chofney veih Jee dy yannoo Soiaghey jeh'n Arrys ain, as dy niartaghey shih lesh e Ghrayse dy reayll ad ny share son y Traa ta ry heet.

*Yn Chirveish.**Saggyrt.*

**L**OAYR Jee ny Goan shoh, as dooyrt eh, Mish y Chiarn dty Yee: Cha bee Jee erbee elley ayd's agh mish. †

*Pobble.*

*Hiarn jean Myghin orrin, as injillee ny Creeaghyn ain dy reayll yn Leigh shoh.*

*Saggyrt.*

Cha jean oo dhyt hene Jalloo grainnit erbee, ny Co-chaflys jeh Nhee erbee dy vel ayns Niau heofe, ny er y Thalloo wafs, ny ayns yn Ushley fo'n Thalloo. Cha jean oo croym-mey sheefe huc, ny ooashley 'chur daue: Son Mish y Chiarn dty Yee, Jee eadolagh,

*Yn Ynsaghey.*

**T**RA 'ou goaill Taithey cre cha aarloos as ta dy chooilley Ghooiney e Yalloonyn y ve echey;—Red ehnagh t'eh goaill tait-nys ayn, ny cur Graih da, ny goaill Aggle roish, ny Treishteil ayn, ny cur Ooashley da ny smoo na t'eh cur da Jee ren eh y chroo as y chion-naghey: hee oo Oyr as Ymmyrch yn Anney shoh; as nee oo dy creeoil guee er Jee, dy reayll oo veih lheid y Jalloonys, as dy vod oo Graih y chur da lesh ooilley dty Chree, as erskyn dy chooilley Nhee.

Ta'n cliaghey cadjin va ee dy chooilley Ashoon gys y Jalloonys eajee dy yannoo as dy ooashlaghey Callyslyn as ny Cretooryn t'ad coloylaghey, foishlaghey cre'n Feme ymmyrchagh va son Pooar Yee dy lhietai lheid y Pheccah moor, ayns soishlaghey beg jeh'n Ard-ooashley Flannyslagh, as ny Kerraghyn eiyrtyslagh da.

† Veagh Leigh nyn Ghooghys as Refoon Cairal, then va'n Leigh v'ec Dooiney ayns y Stayd dy Onid, kinjagh er ve Leeideilagh fondagh dooin; er-be dy row eh dy moor er ny ghorraghey, as faggys er ny gholley afe, as jeant gyn Vree, liorish Peccah nyn Gied Ayr as Moir, as Mee-chrauec-agh y Claight oc. Ren Jee er-y-fa then ny Leighyn shoh y boishlaghey magh afe-y-noa liorish Moses ayns Sciea, dy ghooistey Deiney, as dy ve Feanish kinjagh noi oclyn ooilley nagh gohe Coyle nyn Gooinsheanteyn hene, as y Leigh va scrui ayns ny Creeaghyn oc.

lous

## Communion.

lous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands in them that Love me, and keep my Commandments.

## People.

*Lord have Mercy upon us,  
and incline our Hearts to keep  
this Law.*

## Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

## People.

*Lord have Mercy upon us,  
and incline our Hearts to keep  
this Law.*

## Minister.

Remember that thou keep holy the Sabbath-Day. Six Days shalt thou labour, and do all that thou hast to do; but the seventh Day is the Sabbath of the Lord thy God; in it thou shalt do no manner

## Observations.

At the same time, God has given us the greatest Encouragement to obey this, and all his Commands; assuring us, that both we, and our Children's Children, shall reap the Blessing of our Obedience.

Happy is it for the World that Men are restrained (as far as a Command, and the Fear of God and his Judgments, will restrain them) from profaning his Name to idle and wicked Purposes,—Were it not for this, and Reverence for Oaths, and to God himself, would be lost among Men.

When we consider how backward we are to learn our Duty, how apt to forget it, and unwilling to put it in Practice, we cannot but acknowledge the Necessity and Kindness of this Command,—which obliges every Man, who loves and fears God, to keep one Day in seven holy to the

*Shirveish.*

ra kerraghey Peccaghyn ny  
Ayraghyn er y Chloan, gys y  
trafs as y chiarroo Heeloghe  
jeusyn ta dwoaic oc orrym, as  
foilhaghey Myghin er Thou-  
faneyn jeusyn ta Graihagh or-  
rym, as freayll my Annaghyn.

*Pobble.*

*Hiarn, jean Myghin orrin, as  
injillee ny Creeaghyn ain dy  
reayll yn Leigh shoh.*

*Saggyrt.*

Cha gow Ennym y Chiarn  
dty Yee ayns fardail : son cha  
guin y Chiarn eghyn gyn loght,  
ta goaill e Ennym ayns fardail.

*Pobble.*

*Hiarn jean Myghin orrin, as  
injillee ny Creeaghyn ain dy  
reayll yn Leigh shoh.*

*Saggyrt.*

Cooinee dy vreill oo yn  
Doonaght dy casherick. Shey  
Laa nee oo laboragh, as ooil-  
ey ny t'ayd y yannoo ; agh y  
chiaghtoo Laa Doonaght y  
Chiarn dty Yee. Er cha jean  
oo monney erbee dy Obbyr,  
as dy Vac, as dty Inn en,  
dty Er-moonjerey, as dty In-

M

*Tnsaghey.*

Ec y Traa cheddin, ta Jee er/hoi-  
aghey roin yn Leigh smoo son coyrt.  
Biallys da shoh, as da ooillee e An-  
naghyn : coyrt dooin Shickyrys, dy  
jean chammah shin hene, as Cloan  
nyn Glienney cofney Bannaght nyn  
Miallys.

S'maynrey te da'n Theibll, dy vel  
Deiney lhiettit (choud as nee Sarey,  
as Aggle Yee, as e Cherraghyn, ad y  
lhiettal) veih an chasherickey e En-  
nym ayns Cooihyn fardalagh as mee-  
chrauce. Er-be shoh, veagh dy  
chooillee Arim son Loo, as son Jee  
hene, er ny choayl maffey Deiney.

Tra ta shid dy dowin smooingh,  
tyn cre cha moal as ta shid dy yn-  
saghey nyn Gurrym, cre cha sarloo  
dy yarood-eh, as neu asryltagh dy  
eiyt da, cha vod mayd agh goaill-rish  
y Chenjallys as yn Ymmyrch va son  
yn Anney shoh, — ta kianley dy  
chooillee Ghooiney ta graihagh er  
as agglagh ra sh Jee, dy reayll yn Laa  
ayns Shaght casherick gys y Chiarn,  
dy chummal seofe Tuistey jell'n Jee

of



## Communion.

of Work, thou, and thy Son, and thy Daughter, thy Man-Servant, and thy Maid-Servant, thy Cattle and the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day: Wherefore the Lord blessed the seventh Day, and hallowed it.

People.

*Lord, have Mercy upon us,  
and incline our Hearts to keep  
this Law.*

Minister.

Honour thy Father and thy Mother, that thy Days may be long in the Land, which the Lord thy God giveth thee.

People.

*Lord, have Mercy upon us,  
and incline our Hearts to keep  
this Law,*

Minister.

Thou shalt do no Murder.

People.

*Lord, have Mercy upon us,  
and incline our Hearts to keep  
this Law.*

## Observations.

Lord; in order to preserve the Knowledge of the true God, and his glorious Perfections, and of our Creation and Redemption; that we may fear, and love, and adore him as we ought to do:—The Neglect of this Duty, commanded from the Beginning, having, in all Probability, been the Occasion of that deplorable Estate of Ignorance and Idolatry in the Heathen World; as it has been of very remarkable Judgments upon many of those among Christians, that have profaned this Day.

And indeed to profane the Lord's Day, is in a manner to deny the God that made Us, and the World.

The infinite Mischiefs occasioned by Undutiful Children, by Rebellious Subjects, by Unfaithful Servants, and by the little Regard had to those that watch for our Souls, shews the great Goodness of God; who, in order to prevent these Evils, hath given this Command, with a Promise of an especial Blessing to such as obey it.

Men must be abandoned to all Inhumanity, who do not acknowledge the great Mercy of God, in forbidding us, upon Pain of his Displeasure, to shorten our own or other Men's Lives, by Violence, Intemperance, or by such evil Usages as may make their Lives miserable, and a Burden to them.

ney-vcl,

*Shirveish.*

ney-veyl, dty Ollagh as y Joar-  
ree ta cheufthie jeh dty Ghiat-  
tyn. Son ayns fhey Laa chroo  
yn Chiarn Niau as Thalloo, yn  
Faarkey-as ooilley ny t'ayndoo,  
as ren Eh scuirr yn chiagh-  
too Laa : shen-y-fa vannee yn  
Chiarn y chiaghtoo Laa, as  
ren eh eh y chasherickey.

Pobble.

*Hiarn, jean Myghin orrin, as  
injillee ny Creeaghyn ain dy  
reayll yn Leigh shoh.*

*Saggyrt.*

Cur Arrym da dty Ayr, as  
da dty Voir, dy vod dty Lagh-  
yn ve beayn er y Thalloo ta'n  
Chiarn dty Yee dy chur dhyt.

Pobble.

*Hiarn, jean Myghin orrin, as  
injillee ny Creeaghyn ain dy  
reayll yn Leigh shoh.*

*Saggyrt.*

Cha jean oo Dunverys.

Pobble.

*Hiarn, jean Myghin orrin, as  
injillee ny Creeaghyn ain dy  
reayll yn Leigh shoh.*

*Ynsaghey.*

firrinagh, as e Vieys ghloyroil, as  
jeh nyn Groo as nyn Saualtys; dy  
vod mayd Aggle y ghoail roish,  
Graih y chur da, as ooashlaghey eh  
myr te cooie:—Son ayns dy chooilley  
Ohaslys, yn Vee-rioofe va jeant er y  
Churym shoh, v'er ny harey veih'n  
Toshiaght, ta er ve Oyr y Stayd  
hrimshagh shen dy Vee-hushtey as  
Jalloonys fud Ashoonyn y Theihl;  
myr te er ve oyr Briwnysyn feer at-  
chimagh er ymmodee jeusyn mastey  
Creesteenyn, ta er an-chasherickey yn  
Laa shoh.

As dy jarroo dy vrishy Laa yn  
Chiarn, te er Aghtyn dy obbal y Jee  
ren shynyn as y seihll y chroo.

Yn Olk erskyn-earroo t'er ve jeant  
liorish Cloan vee-arrymagh, liorish  
Theay mee-viallagh, liorish Shar-  
vaantyn neu-firrinagh, as liorish y  
veggan Geill t'er ny choyrt dauesyn  
ta freayll Arrey er nyn Anmeenyn, ta  
foilshaghey Mieys vpoar Yee; quoi,  
dy lhiettal ny Hoilk shoh, t'er choyrt  
dopin yn Anney shoh, lesh Gialdyn  
Bannaght shickyr dauesyn ver Bial-  
lys da.

Shegin da Deiney v'er nyn goyrt  
seofe gys dy chooilley Ghewillys,  
nagh gow rish Myghin vooar Yee,  
ayns shin y lhiettal, fo Baggyrt e  
Yymmoofe, dy yannoo yn Vieys ain  
bene ny Bioys Gheiney elley giare, liorish  
Dewillys, Neu-boeltys, ny lesh  
lheid y Dregg gbellal shen, as oddys  
ayn Mioys y yannoo trimshagh, as  
ny Esrey daue.

Thou

## Communion.

Minister.

Thou shalt not commit Adultery.

People.

Lord, have Mercy upon us,  
and incline our Hearts to keep  
this Law.

Minister.

Thou shalt not steal.

People.

Lord, have Mercy upon us,  
and incline our Hearts to keep  
this Law.

Minister.

Thou shalt not bear false  
Witness against thy Neighbour.

People.

Lord, have Mercy upon us,  
and incline our Hearts to keep  
this Law.

Minister.

Thou shalt not covet thy  
Neighbour's House ; thou  
shalt not covet thy Neighbour's  
Wife, nor his Servant,  
nor his Maid, nor his Ox,

## Observations.

If the Sins of *Whoredom*, *Impurity*,  
and *Uncleanness*, and that *luxurious*  
*Drunkenness*, and *Sloth* which lead  
to them, had not been forbidden by  
God himself, the World would  
have set light by them, and, as  
bad as it was, would have been  
much more wicked.

Every one, whose *Rights* and *Pro-*  
*erties* have been invaded by *Vi-*  
*olence* or *Fraud*, or *Injustice*, or *Thi-*  
*very*, do easily see the *Reason*, and  
*Goodness*, and *Necessity* of this Law  
of God ; and therefore ought to  
pray most earnestly, that it may  
be religiously observed by themselves  
and others.

Evil disposed People being capa-  
ble of doing the greatest Mischief  
to the *Estates*, *Reputations*, and *Lives*  
of their Neighbours, by false *Oaths*,  
and lying *Stories*, God hath most  
mercifully consulted the Good of  
Mankind by a Law forbidding them,  
at their Peril, to ruin themselves  
and others by such wicked Ways.

The *Wisdom* of God, and his *Good-*  
*ness* to us, appears in this Command.  
—Laying a Restraint upon the very  
*Desires* of our Hearts, because this  
is the *Source* and *Spring* of all man-  
ner of Wickedness.

Ch



*Shirveish.**Saggyrt.*

Cha brish oo Poofey.

Pobble.

*Hiarn, jean Myghin orrin, as  
injillce ny Creeaghyn ain dy  
reayll y Leigh shoh.*

*Saggyrt.*

Cha jean oo Geid.

Pobble.

*Hiarn, jean Myghin orrin, as  
injillce ny Creeaghyn ain dy  
reayll yn Leigh shoh.*

*Saggyrt.*

Cha n'ymmyrk oo Feanish  
foalsey noi dty Naboo.

Pobble.

*Hiarn, jean Myghin orrin, as  
injillce ny Creeaghyn ain dy  
reayll yn Leigh shoh.*

*Saggyrt.*

Cha der oo Saynt da Thie  
dty Naboo, cha der oo Saynt  
da Ben dty Naboo, ny da e  
Harvaant, ny da e Inney-veyl,  
ny da e Ghow, ny da e Affyl,

*Ynsaghey.*

Mannagh beagh ny Peccaghyn dy  
*Vaarderys*, dy *Vroid*, as dy *Neu-gblen-  
nid* as yn *Rouanyr*, *Meshtallys*, as y  
*Litcheraght* then, ta leeideil huc, er ny  
ve lhiettit liorish Jee hene, wa'n  
Seihll er hoiaghey beg jeu, as, cha  
olk as ve, veagh eh er ve foddey  
fmessey.

Dy chooilley unnane ta'n *Chairys*  
as y *Chooid* oc er ny ve goit voue, lior-  
ish *Tranlaase*, ny *Molteyr*, ny *Neu-  
chairys*, ny *Maarlys*, t'ad dy aalhagh  
fakin *Oyr*, as *Foays*, as *Ymmyrch* y  
Leigh shoh dy Yee; as then-y fa  
lhiagh ad Padjer feer jeean y ghoail,  
dy vod eh ve dy crauee freilt lioroo  
hene as liorish feallagh elley.

Myr oddys Sleih, t'ayns Drogh-  
aigney, Olk feer voar y yannoo da  
*Cooid*, *Eunym mie*, as *Bioys* ny Naboo-  
nyn oc, lesh *Loo canagh* as *Sheeallyn*  
breaghagh, ta Jee dy feer vyghinagh  
er ghoail Kiarail son Foays Sheel-  
naue, liorish Leigh ta dy lhiettal ad,  
fo Gaue Kerraghey, dy choirt ad  
hene ny feallagh elley mow liorish  
lheid ny Aghtyn mee-chrauee.

Ta *Greenaght* Yee, as e *Vieys*  
hooiyn, ry-akin ayos yn Anney  
shoh;—Raad t'eh coyrt *Kiang'ey*  
er eer *Yee-arreen* nyn Creeaghyn, er-  
yn-oyr dy nee shoh *Franc* as *Bun* dy  
chooilley *Voonney* dy *Vee-chrauee*  
aght.

nor

## Communion.

nor his As, nor any thing  
that is his.

People.

*Lord, have Mercy upon us,  
and write all these thy Laws  
in our Hearts, we beseech  
thee.*

## Observations.

By this Law, he shews us, that  
all our *Thoughts* are known to, and  
will be *judged* by, him, at the great  
Day.

WHOEVER considers the sad Effects of Men's Disobedience to these  
Laws, in the Lives of Idolaters, common Swearers, Profaners of the  
Lord's Day, Undutiful Children, Rebellious Subjects, Murderers of Men's  
Lives and Reputations, Whoremongers, Thieves, perjured Witneses, and  
covetous Persons, and the Judgments that attend them, will have Reason to  
bless God, who has given us Rules to live by; and will most earnestly  
beg him to write and keep them in their own, and all Men's Hearts.

## Communion.

Rubrick.

*Then shall follow one of  
these two Collects for the King,  
the Priest standing as before  
and saying,*

## Observations upon this Rubrick.

So great are the Blessings of a  
righteous and peaceable Govern-  
ment, that we are commanded, in  
an especial manner, to pray for  
Kings, and for all that are in Au-  
thority; for *Them* first, that remem-

bering they are in the Place of God, they may endeavour to promote  
*his* Glory whom they represent, defend the Persons and Rights of Men  
and punish Evil-doers according to the Tenor of these Laws; and se-  
condly, for *Ourselves*, that we may obey our Governors out of a Prin-  
ciple of Conscience, and in Obedience to God.

Let us Pray.

**A**LMIGHTY God, whose Kingdom is everlasting, and  
Power infinite; have Mercy upon the whole Church,  
and so rule the Heart of thy chosen Servant GEORGE  
our King and Governor, that he (knowing whose Minis-  
ter he is) may above all Things seek thy Honour and  
Glory; and that we, and all his Subjects, (duly consider-  
ing

## Shirveish.

ny da Nhee erbee dy vel  
eshyn.

## Pobble.

Hiarn, jean Myghin orrin, as  
scricu ad shoh ooilley dty Leigh-  
yn ayns ny Creeaghyn ain, ta  
shin guee ort.

## Ynsaghey.

Liorish y Leigh shoh, t'eh soil-  
shaghey dooin, dy vel Fys echey er  
ooilley nyn Smooïnaghtyn, as dy bee  
ad er nyn mriwys liorish, ec y Laa  
mooar.

Quoi-erbee ghoy's Tassej jeh ny Huilk trimshagh ta Mee-viallys Deiney  
gys y Leigh shoh tayrn mârish, ayns Drogh-vea Jallooderyn, Looderyn cad-  
in, Brishey Laa yn Chiarn, Cloan vee-arrymagh, Theay mee-viallagh, (Dun-  
veryn jeh Bioys as Goo-mie Deiney, Maarderee, Maarlee, Feanishyn oaiagh,  
as Persoonyn sayntoilag, as ny Briwnysyn ta goll mârroo, bee Oyr oc dy  
vannaghey Jee, ta er chur dooin lheid ny Annaghyn dy veaghey lioroo; as  
nee ad guee dy feer jeean gys Jee dy scricu as dy reayll ad ayns ny Creeagh-  
yn oc hene, as Cree dy chooilley Ghooïnney.

## Shirveish.

## Yn Rubrick.

Eisht bed er lhaib unnane  
jeh'n daa Phadjer shoh son y  
Ree, yn Saggryt shaffoo myr roie  
as gra,

ad ayns Ynyd Yee, dy vod ad gys Rere nyn Booar cur er y ho-  
shiaght yn Ghloyr esheyyn, so t'ad gymmyrkey Reill, fendeil Persoonyn as  
Cairys Deiney, as Drogh-yantee y cherraghey cordail rish Bree ny Leigh-  
yn shoh; as ayns y nah Ynyd, er Nyn son hene, dy vod mayd Biallys y  
choyrt da ny Reiltee ain, er graih Cooinshanse, as ayns Biallys da Jee.

Lhig dooin Padjer y ghoail.

## Ynsaghey veib'n Rubrick shoh.

Wheesh then ta Bannaghtyn Reil-  
tee chairal as shecoil, dy vel shin fa-  
rit, ayns Aghin er-lheh, dy ghoail  
Padjer son Recaghyn, as son ooilley  
ny t'ayns Pooar; er nyn son Oefyn  
hoshiaght, liorish cooinaghtyn dy vel

YEE Ooilley-niartal, yn Reeriaght ayd's ta dy i bragh far-  
raghtyn, as dty Phooar erskyn-carroo; Jean Myghin er  
y slane Agglish, as myr then reill Cree dty Harvaant reiht  
GEORGE, nyn Ree as nyn Giannoort, dy vod eshyn (toiggal  
quoi so t'eh ny Hirveishagh) erskyn dy chooilley Nhee shirrey  
dty



ing whose Authority he hath) may faithfully serve, honour, and humbly obey him, in Thee, and for Thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord; who with Thee, and the Holy Ghost, liveth and reigneth ever one God, World without End. *Amen.*

*Or,*

**A**LMIGHTY and everlasting God, we are taught by thy Holy Word, that the Hearts of Kings are in thy Rule and Governance, and that Thou dost dispose and turn them as it seemeth best to thy godly Wisdom; we humbly beseech Thee so to dispose and govern the Heart of GEORGE thy Servant, our King and Governor, that in all his Thoughts, Words, and Works, he may ever seek thy Honour and Glory, and study to preserve thy People committed to his Charge, in Wealth, Peace, and Godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

*Communion.*

*Observations.*

*Rubrick.*

*Then shall be said the Collect of the Day. And immediately after the Collect, the Priest shall read the Epistle. Then shall be read the Gospel; the People all standing up. And the Gospel ended, shall be sung or said,*

We are all required to stand up at the Reading of the Gospel, to shew that we have a very particular Respect for, and with Reverence attend to, every thing that was said, or done by, or recorded of, our most blessed Lord and Master.

**I** Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one Substance with the Father, by whom all Things were made: Who for us Men, and

dy Onnor as dty Ghloyr, as dy vod shynyn as ooilley'n Theay  
ta fo (dy cooie smooïnaghtyn quoi liorish t'eh er ny choyrt  
ayns Pooar) dy firrinagh eh y hirveish, Onnor, as Biallys imlee  
y chur da, aynyd's, as er dty Ghraih, cordail rish dty Ghoo  
bannit as dty Oardagh, trooid Yeesey Creeft nyn Jiarn, ta  
Mayrts, as y Sperryd Noo, bio as reill, dy bragh un Jee, Seihll  
gyn jerrey. *Amen.*

Ny,

**O**Oilley-niartal, as Yee dy bragh farraghtyn, ta shin ynslit  
liorish dty Ghoo caltherick, dy vel Creeaghyn Reaghyn  
fo dty Reill, as dy vel oo leideil as chyndaa ad myr s'cooie te  
da dty Chreenaght flaunyslagh; ta shin dy imlee guce ort myr  
shen dy leideil as dy reill Cree dty harvaant GEORGE, nyn  
Ree as nyn Giannoort, ayns ooilley e Smooïnaghtyn, Raa, as  
Jannoo, dy vod eh dy bragh shirrey dty Onnor as dty Ghloyr,  
as ve inneagh dy reayll dty Phobble t'er ny choyrt fo'n Chur-  
rym echey, ayns Maynrys, Shee, as Crauceaght. Giall shoh,  
O Ayr vyghinagh, er graih dty Vac deyr Yeesey Creeft nyn  
Jiarn. *Amen.*

*Shirveish.*

*Ynsaghey.*

Rubrick.

*Eisht bee'n Phadjer son y  
Laa er ny ghra. As chelleeragh  
lurg y Phadjer, nee yn Sagsyrt  
lhaih yn Screuyn. Eisht bee'n  
Sushtal er ny lhaih; yn Pobble  
ooilley nyn haffoo. As lurg da'n  
Fushtal bee er ny ghoail ny er  
ny ghra,*

Ta shin ooilley sarit dy haffoo jesse  
tra ta'n Sushtal er ny lhaih, dy hoit-  
shaghey dy vel Seill feer vooar ain  
da, as lesh Arrym geaishtagh rish dy  
chooilley Nhee v'er ny ghra, ny er  
ny yannoo liorish, ny terait mychione  
nyn Jiarn as nyn Mainster smoo  
bannit.

**T**A mee credjal ayns un Jee, yn Ayr Ooilley-niartal, Chroo  
Niau as Thalloo, as dy chooilley Nhee t'ayns fakin as  
gyn fakin :

As ayns un Chiarn Yeesey Creeft, yn ynrycan Mac er-ny-  
gheddyn dy Yee, Er-ny-gheddyn jeh e Ayr roish dy chooilley  
Heihll, Jee jeh Jee, Soillshey jeh Soillshey, Jee-firrinagh jeh Jee  
firrinagh, Er-ny-gheddyn, cha nee er ny yannoo, Jeh'n un Vree  
marish yn Ayr, Liorishyn va dy chooilley Nhee er ny yannoo :

N

for

for our Salvation, came down from Heaven, and was incarnate by the Holy Ghost of the *Virgin MARY*, and was made Man, and was crucified also for us under *PONTIUS PILATE*. He suffered and was buried, and the third Day he rose again according to the Scriptures, and ascended into Heaven, and sitteth on the Right Hand of the Father. And he shall come again with Glory to judge both the Quick and the Dead: whose Kingdom shall have no End.

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the Remission of Sins, and I look for the Resurrection of the Dead, and the Life of the World to come. *Amen.*

*Now you will have Time to say secretly,—Lord, increase my Faith,—Grant that I may die in this Faith, and in the Communion of thy holy Church; and be united to Thee, and to all thy Members, by a Faith and Charity that shall never end.*

### *Communion.*

### *Observations.*

#### *Rubrick.*

*Then the Curate shall declare unto the People what Holy-days, or Fasting-days, are in the Week following to be observed.*

Idleness and Intemperance; but in going to Church, and praising God for his Mercies vouchsafed us in Jesus Christ, and for his holy Apostles, by whose Labours we were brought from the Power of Satan unto God,

The Church having taken Care that her Clergy shall do their Duty, in giving Notice of such Holy-days, &c. as are to be observed, every good Christian will endeavour to observe them, not, as is the manner of thoughtless People,



Er nyn son ainyn Deiney. as son y Tawaltys ain, haink eh neofe veih Niau, As ghow eh er Feill liorish y Sperryd Noo jeh'n Voidyn MOIRREY, as v'eh er ny yannoo ny Ghooiney, as v'eh er ny chroffey myrgeddin er nyn son fo PONTIUS PILATE, Ren eh furranse, as v'eh er ny oanluckey, as y trafs Laa dirree eh reesht cordail rish ny Scriptyryn, as hie eh seofe gys Niau, as t'eh ny hoie er laue Yesh yn Ayr. As hig eh reesht lesh Gloyr dy vriwnys chammah ny Bio as ny Merriu er e Reeriaght cha bee Jerrey erbee.

As ta mee credjal ayns y Sperryd Noo, yn Chiarn as Fer-toyrt y Vea, ta cheet magh veih'n Ayr as y Mac; ta marish yn Ayr as y Mac cooidjagh ammyssit as er ny ghloyraghey, eh ren loayrt liorish ny Phadeyryn. As ta mee credjal un Agglishe Cadjin (*Creeftee*) as Ostyllagh. Ta mee goaill-rish un Vashrey son leih Peccaghyn, as ta mee jecaghyn son Irree-seofe-reesht ny Merriu, as Bea yn Theihll ta ry heet. Amen.

*Nish bee Caa ayd dy ghra rbyt bene,--* Hiarn, bishce my Chredjue,--Giall dy voddym Raase y gheddyn ayns y Chredjue shoh, as ayns Sheshaght dty Agglishe casherick; as ve sniemmit Hoods, as gys ooillee dty Oltyn, liorish Credjue as yn Ghias-tyllys shen nagh jean dy bragh failleil.

*Sbirveish.*

*Ynsaghey.*

Yn Rubrick.

*Eisht nee yn Saggyrt fockley magh da'n Pobble cre ny Lagh-yn seailley, ny ny Laghyn trosh-tee ta dy ve freilt ayns y Chiaghtin er-giyn.*

*Myr ta'n Agglishe er ghoailt Kiarall dy jean ny Saggyrtyn eck oyo Gogrym, ayns Raane y choyrt jeh lheid ny laghyn seailley, &c. as ta dy ve freilt; nee dy choailley Chreestee mie e Phaart dy reayll ad, cha nee, myr ayns Aght Sleib gyn coot, ayns Litcheraght as Neu-heeltys; agh ayns goll gys y Chetill, as coyrt Moyley da Jee son e Vyghinya s'cooidsave leih y chur dooin ayns Yeeley Creeft, as ion e Ostyllyn Noo, liorish ny Obbraghyn oc va shinya er ayn goyrt lheid veih Poar Noid-ny-Hannee gys Jee.*

Rubrick

## Communion.

## Rubrick.

*Then shall follow the Sermon, &c.*

## Rubrick.

*Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his Discretion.*

**L**ET your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven. St. Mat. v. 16.

Lay not up for yourselves Treasures upon Earth, where the Rust and Moth doth corrupt, and where Thieves break through and steal: but lay up for yourselves Treasures in Heaven, where neither Rust nor Moth doth corrupt, and where Thieves do not break through and steal. St. Mat. vi. 19, 20.

Whatsoever ye would that Men should do to you, even so do unto them; for this is the Law and the Prophets. St. Mat. vii. 12.

Not every one that saith unto me, Lord, Lord, shall

## Observations.

If you hear the Sermon with a religious Attention, you will be much better disposed to receive the Sacrament worthily.

Now say secretly—I will give as I am able, according to the Blessing of the Lord my God, which he has given me.—And when you give your Alms say,—Lord, pardon all my vain Expences, and accept of this Testimony of my Gratitude, for what I have received from Thee.

O Heavenly Father, give us Grace, that we may honour Thee both in our Lives, and by our Alms; and that thou mayest be glorified by those that receive them.

Magnify the Power of thy Grace, O God, upon us, in freeing our Souls from the Love of Riches.—That we may have the greatest Part of our Treasure in Heaven, and that our Hearts may be there also.

May this Rule of Eternal Justice be ever present with us, that neither Self-love nor Interest, may lead us to transgress it.

Grant, O God, that we may never build our Hopes of Salvation

Rubrick.

Shirveish.

Rubrick.

Lurg shoh yn Sharmane,  
 &c.

Rubrick.

Eisbt nee yn Saggirt chyndaa  
 gys Boayrd y Chiarn, as goll  
 er e Hosbiaght lesh y Chirveish  
 Ourallagh as Giashtyllagh, gra  
 unnane ny ny shlee jeb ny Scrip-  
 tyryn shoh, myr s'cooie lesh bene.

**L**HIG da'n Soillshey euish  
 myr then soillsthean fe-  
 nish Deiney, dy vod ad  
 fakin ny Obbraghyn mic eu,  
 as Gloyr y choyrt da nyn  
 Ayr t'ayns Niau. N. Mian  
 v. 16.

Ny stoyr-jee seose Berchys  
 diu hene'er y Thaloo, raad ta'n  
 Lhemeen as y Mergey cur  
 mow, as raad ta Maarlee brish-  
 ey stiagh as geid: agh stoyr-  
 jee seose Berchys diu hene  
 ayns Niau, raad nagh vel y  
 Lhemeen ny'n Mergey cur  
 mow, as raad nagh vel Maarlee  
 brishey stiagh as geid. N.  
 Mian vi. 19, 20.

Cre-erbee bailliuish Deiney  
 dy yannoo riuish, jean-jee shiu-  
 ish y lheid cheddin roolyn: son  
 shoh yn Leigh as ny Phadeyr-  
 yn. N. Mian vii. 12.

Cha nee dy chooilley unnane  
 jir rhym's, Hiarn, Hiarn, hed

Tnsaghey.

My caishtys oo rish y Sharmane lesh  
 Tasseey crancee, bee oo wheesh then  
 share kiarit dy ghoail y Creeshaght  
 dy feeu.

Nish abbyr rhyt bene—Ver yms da'n  
 Voght rere my Phooar, cordail rish  
 Bannaght y Chiarn, my Yee, t'eh er  
 choyrt dou.—As tra t'ou cur dty  
 Teirt abbyr, Hiarnleish dou cooilley  
 my Vaartil sardalagh, as jean soiaht  
 ey jeh'n Cowrey shoh jeh my Vooile  
 son ny ta mee er a'gheddyn void.

Q Ayr Flannagh, cur dooin coil-  
 ley Grayle, dy vod mayd Oaulley y  
 chur dhyt chammah ayos nyn *Flannagh*  
*dy bar*, as liorish ayn Teirt, as dy vod  
 use ve er dty ghlograghey lioroolyn  
 ta dy gheddyn eh.

Jean bishaghey Pogar dty Garayse  
 orrin, O Yee, ayns Charbas ayn A-  
 meenyn with *Grailh* as *Berchys*.—Dy  
 vod yn Ayr smoo jeh *ny Stoyr* 'as  
*ain ayns Niau*, as dy vod yn *Creeshaght*  
*ve ayns shen myrgeid.*

Lhig da'n Leigh shoh dy Chairys  
 dy bragh sarraghyn ve dy kinjagh  
 marin, nagh jean chammoa *rooy*  
*Grailh orrin bene*, ny nyn *Gefay* *seibi-*  
*tagh*, shin y leideil dy vrishey eh.

Giall, O Yee, nagh jean mayd dy  
 bragh ayn Dreistheil dy Hanakya y  
 enter



## Communion.

## Observations.

enter into the Kingdom of Heaven; but he that doth the Will of my Father, which is in Heaven. St. *Mat. vii. 21.*

*Zaccheus* stood forth and said unto the Lord, Behold Lord, the half of my Goods I give to the Poor; and if I have done any Wrong to any Man, I restore four-fold, St. *Luke xix. 8.*

Who goeth a Warfare at any time of his own Cost? Who planteth a Vineyard, and eateth not of the Fruit thereof? or who feedeth a Flock, and eateth not of the Milk of the Flock? *1 Cor. ix. 7.*

If we have sown unto you spiritual Things, is it a great Matter if we should reap your worldly Things? *1 Cor. ix. 11.*

Do ye not know, that they who minister about holy Things, live of the Sacrifice? and they who wait at the Altar, are Partakers with the Altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel.

*1 Cor. ix. 13, 14.*

upon an outward Profession only, without a Life of Holiness and good Works.

If thou, O God, givest me Ability, give me a Heart to be both just and charitable, that thou mayest say unto me, as thou didst unto this Publican: *Salvation is come to thine House.*

Shall the Soldier, the Husbandman, and the Shepherd, all have their Wages, and thy Ministers only, O Jesus, be grudged them? God forbid! Vouchsafe unto me, and to all Christians, a better Mind I beseech Thee.

May the good Spirit of God bless the heavenly Seed sown by his Ministers, that both they and we may reap the Fruit of their Labour!

Since thou, O Jesus, hast ordained this, far be it from me to say, or to deprive thy Servants of the Right which thou hast given them.

## Shirveish.

Hiagh er Recriaght Niau : agh  
eshyn ta jannoo Aigney my  
Ayrey ta ayns Niau. N. *Mian*  
vii. 21.

Hafs Zaccheus magh, as  
dooyrt eh rish y Chiarn, Cur-  
my-ner, Hiarn, yn derrey lieh  
jeh my Choooid ta mee dy  
choyrt da ny Boghtyn: as my  
ta mee er ghoail red erbee dy  
molteyragh veih Doooinney er-  
bee, ta mee jannoo Lhiassagh-  
ey kiare-filley da. N. *Luke*  
xix. 8.

Quoi ta goll dy Chaggey  
traa erbee er e Chost hene?  
Quoi ta soiaghcy Garey-fee-yn-  
ey, as nagh vel gee jeh'n Vefs  
echey? Ny quoi ta bochillagh  
Shioltane, as nagh vel giu jeh  
Bainney yn Chioltane? 1 *Cor.*  
ix, 7.

My ta shinyn er chuirt diu-  
ish Reddyn spyrrydoil, nee  
Madyr moor eh my mee mayd  
buinn ny Nheeghyn feihltagh  
eu? 1 *Cor.* ix. 11.

Nagh vel fys eu dy vel ad-  
syn ta shirveish mysh Nhee-  
ghyn casherick, beaghey er yn  
Oural? as dy vel adsyn ta ten-  
deil ec yn Altar, goaill ayn  
jeh ny t'er yn Altar? Dy jar-  
roo myr shen ta'n Chiarn myr-  
geddin er n'oardaghey, dy lhi-  
sagh adsyn ta preacheil y Sushtal,  
beaghey er y Sushtal.  
1 *Cor.* ix. 13, 14.

## Tnsaghey.

hroggal er Credjue focklagh ny lom-  
arcan, fegooish Bea dy *Chraucaght*  
as dy *Obbraghyn mie*.

My t'ou ufs cur Berchys dooye,  
O Yee, cur Cree don dy ve cairal as  
giastyllagh, dy vod oo a' a rhyon myr  
dooyrt oo rish y *Publican* shoh: Ta  
*Saualtys* er feet gys dy *Hie*.

Now yn *Sidoor*, yn *Labree*, as y *Be-*  
*chill*, agh unate ee nyn Vaill, as bee  
dty *Hirveish* ynryan, O Yeesey, as  
nyn Vaill moorat daue? Ny lbig eh  
Jee! Dy gooidsave lhiat cur dooye,  
as da dy chooilley Chreefter, Aigney  
share, ta mee guet ort.

Dy Jean Spyryd mie Yee e Van-  
naght y choyrt er y *Rasi* Maunyflagh  
ta cuirt lionish e *Hirveish*, dy vod  
chammah adsyn as *shinyn* buinn Mels  
nyn Laboraght!

Fakin dy vel ufs, O Yeesey, er  
oardaghey sh. h. foddey dy row eh  
voym's dy *vooraghey* da dy Har-  
vaantyn, ny dy *velley* as jeh'n Chair-  
ys t'ou ufs er chur daue.

## Communion.

He that soweth little, shall reap little ; and he that soweth plenteously shall reap plenteously. Let every Man do according as he is disposed in his Heart, not grudgingly, or of Necessity, for God loveth a chearful Giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the Word, minister unto him that teacheth, in all good Things. Be not deceived, God is not mocked ; for whatsoever a Man soweth, that shall he reap. *Gal. vi. 6, 7.*

While we have Time, let us do Good unto all Men ; and especially unto them that are of the Household of Faith. *Gal. vi. 10.*

Godliness is great Riches, if a Man be content with that he hath : for we brought nothing into the World, neither may we carry any thing out. *Tim. vi. 6, 7.*

Charge them who are rich in this World, that they be ready to give, and glad to distribute, laying up in store for themselves a good Foundation against the Time to come, that they may attain eternal Life. *1 Tim. vi. 17, 18, 19.*

## Observations.

It will be our own Fault, if we reap not a plentiful Crop.

" Let us proportion our Alms to our Ability, lest we provide God to proportion his Blessing to our Alms : " *Bishop Beveridge.*

There is nothing, O God, which we can give to thy Ministers, but equal to the Blessings which we receive from them, who minister unto us the Means of Grace and Salvation.

Blessed be God, that I have Time ! Lord, give me an Heart to do good, before the Night cometh, when no Man can work.

Give me, O God, a pious and contented Mind ; and for the rest, thy Will be done.

Bless God, ye that have Riches, if he has given you Grace and Power to give them with a liberal Hand and chearful Heart, without which they will be the Occasion of certain Ruin.



## Shirveish.

Eshyn ta cuirr thanney, nee myrgeddin buian thanney; as eshyn ta cuirr dy palchey, nee myrgeddin buian dy palchey. Lhig da dy chooilley Ghooiney coyrt da'n voght, myr ta e Chree coyrt roish, cha nee mooaraghey, ny myr dy beagh eh eginit huggey: son thynney lesh Jee eshyn ta coyrt dy ag-gindagh. 2 Cor. ix. 6, 7.

Lhig dafyn t'er ny ynsaghey ayns y Goo, shirveish ersyn ta gynsaghey jeh dy chooilley Nhee mie [t'echey.] Nybee-jee mollit; cha vel craid dy ve jeant mysh Jee: son cre-erbee ta Dooinney dy chuirr, lheid then nee eh y vuinn. Gal. vi. 6, 7.

Myr ta caa ain er-y-fa shen, lhig dooin mie y yannoo da dy chooilley Ghooiney, er-lheh daufsyn ta jeh lucht-thie yn Chredjue. Gal. vi. 10.

Ta Craueeaght lesh aigney booiagh Cosney mooar: son cha dug shin lhién Nhee erbee stiagh 'fy Theihll shoh, as te shickyr nagh vod mayd Nhee erbee y choyrnt lhién magh afs. 1 Tim. vi. 6, 7.

Cur Currym orroosyn ta Berchagh 'fy Theihll shoh, dy bee ad arryltagh dy choyrnt, as aignagh dy rheynn, coyrt seose ayns stoyr nyn gour oc hene Undin mie ry-hoi yn Traa ta ry heet, dy vod ad

## Ynsaghey.

She yn Foill ain hene vees eh, man-nagh bee Troxir vie ain dy vuinn.

"Lhig dooin nyn Yeirk y chormal  
"gys nyn Booar, er aggle dy brasnee  
"mayd Jee dy chormal e Vannagh-  
"tyn gys nyn Yeirk."

Cha vel Nhee erbee ain, O Yee, oddys mayd y ehur da dty Hirveithe-ee, corrym sith ny Bannaghaya ta shin geddyn vouesyn, ta shirveish orrin ny Saaleyn dy Chrayse as dy Haualtyr.

Bannit dy row Jee, dy vel foill yn Traa shoh aym? Huan, cur Cree hou dy yannoo mie. roish my jig yn Oie, tra nagh vod Dooinney erbee gobbraghey.

Cur dooys, O Yee, Aigney chraue as booiagh lesh ny t'aym: as son y chooid-elley, Dty Aigney's dy row jeant.

Jean-jee Jee y vannaghey, shiuvish ta Berchys eu, my t'eh er ehur Chrayse as Poar diu dy ehur vene ad lesh Laue seoit as Cree gennal, n'egooish bee ad Oyr shickyr dy Hoyrt-mow.

## Communion.

God is not unrighteous, that he will forget your Works, and Labour that proceedeth of Love; which Love ye have shewed for his Name's sake who have ministered unto the Saints, and yet do minister. *Heb. vi. 10.*

To do Good, and to distribute forget not; for with such Sacrifices God is well pleased. *Heb. xiii. 16.*

Whofo hath this World's Good, and seeth his Brother have Need, and shutteth up his Compassion from him, how dwelleth the Love of God in him? *1 Job. iii. 17.*

Give Alms of thy Goods, and never turn thy Face from any poor Man; and then the Face of the Lord shall not be turned away from thee. *Tob. iv. 7.*

Be merciful after thy Power. If thou hast much give plenteously: If thou hast little, Do thy Diligence gladly to give of that little: For so gatherest thou thyself a good Reward in the Day of Necessity. *Tob. iv. 8, 9.*

He that hath pity upon the Poor, lendeth unto the Lord: And look, what he layeth out, it shall be paid him again. *Prov. xix. 17.*

## Observations.

My God, we have nothing but what is thine; and yet thou makest thyself a *Debtor* to us, for what we give to *thy Poor*, and to thy Ministers.—How great is this Goodness!

May our Prayers, and our Alms, go up before thee, and graciously accept them for Jesus Christ's sake.

Thou, O God, canst support all *thy Poor*, without our Assistance; but it is *by them* that thou triest our Faith, and our Love for Thee.

Give me, O Lord, a true Compassion for the Miseries of others, that thou mayest have Compassion on me, *at the great Day.*

I thank Thee, O God, that thou judgest not by the Greatness of the *Gift*, but by the *Heart*, and the Ability of the Giver, and wilt reward accordingly.

To thy Account, O God, I place my Charity to the Poor thou sendest unto me, and I know that I shall be no loser.

*Shirveish.*

greime y ghoail er y Veaveayn. 1 *Tim.* vi. 17, 18, 19.

Cha vel Jee neu-chairagh, dy jarrood eh ny Obbraghyn as y Laboragh euish dy Ghraih, yn Ghraih cheddin ta shiu er hoilshaghey er coontey'n Ennym echey, ta er hirveish er ny Nooghyn, as ta foast shirveish (orroo). *Heb.* vi. 10.

Dy yannoo mie, as dy rheynn [er ny Boghtyn], ny jarroodjee: son lesh lheid ny Ouralyn ta Jee er ny yannoo booiagh. *Heb.* xiii. 16.

Quoi - erbee ta cooid y Theihl shoh echey, as fakin e Vraar ayns Feme, as ta dooney feose e veeghyn dy Hymme yvoish; kys ta Graih Yee tanaghtyn ayn? 1 *N. Ean* iii. 17.

Cur Jeirk jeh dty Chooid, as ny chyndaa dy bragh dty Eddin veih Dooiney Boght erbee; as eisht cha bee Eddin y Chiarn er ny hyndaa erfooyl void's. *Tob.* iv. 7.

Bee myghinagh gys rere dty Phooar. My ta lane ayd, cur dy palchey; my she red beg t'ayd, gow kiarrail dy chur dy gennal jeh'n veggan then; son myr then t'ou chaglym dhyt hene Leagh mie cour Laa ny feme. *Tob.* iv. 8, 9.

Eshyn ta giashtyllagh da'n Voght, t'eh geeafaght da'n Chiarn: as son then t'eh myr

*Tnsaghey.*

My Yee, cha vel veg aynyn agh ny ta lhiat's; as ny-yeih t'ou jannoo oo-hene *Jatter* dooin, son ny ta shin dy chur da ny *Boghtyn ayd's*, as da dty Hirveish, --- Nagh mooar ta shoh dty Vieys!

Dy jean ny Padjeryn ain, as y Jeirk ain, goll feose ayns dty Eanish, O Yee, as dy graysoil dy jean oo soiaghey jeh er Graih Yeesey, Creest.

Foddee ufs, O Yee, ooilley dty *Voghtyn* y veaghey segooish y Cooney aynyn; agh she *liorooosyn* t'ou prow-al y Credjue aynyn, as nyn Ghraih ort.

Cur dooys, O Hiarn, Chymme y firrinagh son Treihys ny Maghtyn, dy vod ufs ve chymmoil dooys ec y *Laa mooar jerrinagh*.

Ta mee cur Boofe dhyt, O Yee, nagh vel oo jannoo Soiaghey liorish Mooads y *Gbiot*, agh liorish *Cree* as Fort yn Ghiashtyllagh, as nee oo cooilleen myrgeddin.

Gys dty Lieh, O Yee, ta mee soiaghey my Ghiashtylls da ny Boghtyn t'ou cur my raad, as ta Fys aym nagh gaillym veg liorish.

Blessed



## Communion.

Blessed be the Man that provideth for the Sick and Needy: The Lord shall deliver him in the Time of Trouble. *Psal. xli. 1.*

## Rubrick.

*Whilst the Sentences are in reading, the Deacons, Churchwardens, or other fit Persons appointed for that Purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Bason, to be provided by the Parish for that Purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

*And \* when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient; after which done, the Priest shall say,*

*Let us pray for the whole State of Christ's Church militant here on Earth.*

## Observations.

Keep me, O God, from all idle and vain Expences, that I may *always* have to give to him that needeth. At the *Hour of Death*, and *in the Day of Judgment*, good Lord, deliver me.

## Observations.

You will now have the Comfort of seeing your *Alms* presented unto God by his Minister, in order to bring down his Blessing upon yourself and upon the rest of your Substance and Labours, according as you have been a niggardly or a chearful Giver.

The Priest now, and not till this Time, placeth the *Bread and Wine* upon the Lord's Table, in the Sight of the Communicants, as a *publick Acknowledgment* that our *Lives*, and whatever is necessary for their Preservation, is owing to the Gift of God.

We are now going to exercise another and most extensive Branch of Christian Charity towards the whole Church of Christ, which you should seriously attend to, that you may add (secretly) *Amen* to every Petition.

\* If this Rubrick is not strictly observed, as in many Places it is not, the Intent of the Church is defeated, and a very instructive Circumstance is omitted.

## Shirveish.

hoh dy vaarail, bee eh er ny  
eck da reesht. *Prov. xix. 17.*

Bannit ta'n Dooiney ta til-  
ley ro-laue cour y vooiney  
Hingey as ny Ymmyrchee:  
nee'n Chiarn y livrey eh ayns  
Laa dy Heaghyn. *Psal. xli. 1.*

## Rubrick.

Choud as ta ny Scriptyryn  
hoh dy lhaih, lhig da ny Shir-  
veish, ny Wardoonee, er-non-  
ney Persoonyn feeudagh erbee el-  
ley troggal Feirk cour ny Bogh-  
yn, as Chebballyn giastyllagh  
elley veih'n Pobble, ayns Basin  
esh, ec Cost ny Skeerey, son yn  
hur thieu eh gys y Taggyrt, nee  
er y Voayrd casberick.

As \* tra ta Creeftiaght ayn,  
ee yn Saggyrt eisht soiaaghey er  
Voayrd wheesh dy Arran as  
Feeyn, as t'eh fakin ymmyrch-  
agh; lurg shoh ve jeant, nee'n  
aggyrt gra,

Lhig dooin Padjer y ghoail  
on slane Stayd Agglisb Chreest  
aggey ayns shoh wass er y Thal-  
oo.

\* Mannagh vel Geill vie er ny choyrt da'n Rubrick shoh, myr oagh vel  
yns ymmoder Ynnydyn, ta Kiarail ny Hagglish currit haart, as Ynsaghey  
ondeishagh lhiggit sheese.

## Ynsaghey.

Freill mee, O Yee, veih dy chooil-  
ley Vaarail ommijagh as fardalagh,  
dy vod dy kinjagh Kuse 've aym dy  
chur da'n Ymmyrchagh. Ec oor y  
Vaaisb as ayns Laa ny Briwys,  
Hiarn vie, livrey mee.

## Ynsaghey.

Bee yn Gerjagh ayd nish dy akin  
dty Yeirk er ny hebbal gys Jee lionish  
e Hirveishagh, dy hayrn sheese e Van-  
nacht ort hene, as er y Chooild elley  
jeh dty Chooild as dty Laboraght, rere  
myr t'ou er chur void dy gortagh oy  
dy feoiltagh.

ymmyd shen; as dy arrymagh y  
dy imlee y hebbal as y boiaaghey

Ta'n Saggyrt nish, as cha nee der-  
rey'n Traa shoh, soiaaghey yn Arran  
as y Feeyn er Boayrd y Chiarn ayns  
y Chilley oclyn ta cheet gys y  
Chreeftiaght, myr dy fashlit geail-rish  
dy vel nyn Mioys, as cre-erbee ta  
ymmyrchagh dy reayll shin bio, cheet  
veih Gooit Yee. \*

Ta shin nish goll dy chooilteeney  
Banglane elley dy Ghiastylls Chreel-  
tee roshyn er slane Agglisb Chreest;  
gys then lhisagh oo dy aggingdagh cur  
Geill, dy vod oo Amen y ghra (rhyt  
hene) gys dy chooilley Aghin.

Almighty

**A**Lmighty and ever living God, who by thy holy Apostle has taught us to make Prayers and Supplications, and to give Thanks for all Men; we humbly beseech thee most mercifully to receive these our Prayers, which we offer unto thy Divine Majesty, beseeching Thee to inspire continually the Universal Church with the Spirit of Truth, Unity, and Concord; and grant that all they, that do confess thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and godly Love. We beseech Thee also to save and defend all Christian Kings, Princes and Governors; and especially thy Servant *George*, our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister Justice, to the punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Virtue. Give grace, O Heavenly Father, to all Bishops and Curates, that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy People give thy Heavenly Grace, and especially to this Congregation here present, that with meek Heart, and due Reverence, they may hear and receive thy holy Word, truly serving Thee in Holiness and Righteousness all the Days of their Life. And we most humbly beseech Thee of thy Goodness, O Lord, to comfort and succour all them who in this transitory Life are in Trouble, Sorrow, Need, Sicknes, or any other Adversity. And we also bless thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beseeching Thee to give us Grace so to follow their good Examples, that with them we may be Partakers of thy Heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*



O Oilley-niartal as Yee dy bragh bio, ta liorish dty Ostyl casherick er n'ynsaghey shin dy yannoo Padjeryn as Agh-nyn, as dy chur Booife son dy chooilley Ghooiinne; Ta shin dy imlee guee ort dy teer vyghinagh dy ghoaill ad shoh nyn Badjeryn ta shin chebbal gys dty Ard-ooashley Flaunyslagh, guee ort dy lhieeney dy kinjagh dty Agglifh ayns dy chooilley Ynnyd lesh Spyrryd ny Firriney, Unnaney, as Coardail: as giall dy vod adfyn ooilley ta goaill-rish dty Ennym casherick, coardail ayns Firrinys dty Ghoo casherick, as beaghey ayns Unnaney, as Graih crauee. Ta shin guee Ort myrgeddin dy auail as dy endeil dy chooilley Ree Creeftee, Prince, as Kianhoort, as erkyn ooilley dty Harvaant *George*, nyn Ree, dy vod mayd fofyn ve dy crauee as dy feagh er nyn reill; as giall da'n lane Choonceil echey, as daufyn ooilley t'er nyn goyrt ayns Pooar fo, dy vod ad dy firrinagh as dy kiart Cairys y yannoo, gys Kerraghey Peccah as olkys, as gys cummal seofe dty Chredjue's firrinagh as Craueeaght. Cur Grayse, O Ayr Flaunyslagh, da dy chooilley Aspick as Shirveishagh, dy vod ad chamnah liorish nyn Ymanykey-bea as Ynsagh, soiaaghey magh dty Ghoo's firrinagh as bioal, as dy cairagh as dy cooie dty Hacramenty'n casherick y hirveish. As da ooilley dty Phobble cur dty Ghrayse Flaunyslagh, as er-lheh da'n Cheslaght shoh kiontenish; dy vod ad lesh Cree meen, as Arrym cooie dty Ghoo's casherick y chlashtyn as y ghoaill, as dy firrinagh usf y hirveish ayns Craueeaght as Cairys ooilley Laghyn nyn Mea. As dy teer imlee ta shin guee ort jeh dty Vieys, O Hiarn, dy chur Gerjagh as Kemmyrk daufyn ooilley, ta ayns y Ve a ghiare shoh ayns Seaghyn, Trimshey, Feme, Chingys, ny Arkys er-bee elley. As ta shin myrgeddin bannaghey dty Ennym casherick, son ooilley dty Harvaantyn t'er phaartail y Ve a shoh ayns dty Chredjue as dty Aggle; guee ort dy chur dooinyn Grayse myr shen dy eiyr er ny Sampleyryn mie ofsyn, dy vod mayd maroofyn ve goaill Ayrn ayns dty Reeriaght Flaunyslagh. Giall shoh, O Ayr, er graih Yeesey Creeft, yn ynrycan Fer ta eddyr shin as sheer loayrt er nyn son. *Amen.*

Rubrick.

## Communion.

## Observations.

## Rubrick.

*When the Minister giveth Warning for Celebration of the holy Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding) after the Sermon or Homily ended, he shall read this Exhortation following:*

**D**Early \* beloved, on -----  
Day next, I purpose, through God's Assistance, to Administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in Remembrance of his meritorious Cross and Passion, whereby alone we obtain Remission of our Sins, and are made Partakers of the Kingdom of Heaven. Wherefore it is our Duty to render most humble and hearty Thanks to Almighty God our Heavenly Father, for that he hath given

\* When it is considered how many poor Christians there are, who have little or no other Means of coming to the Knowledge of this Ordinance, and the Manner of preparing themselves for it, but by what they learn from hearing these Exhortations; every Pastor will think himself obliged in Conscience, and as he values the Edification of his Flock, to read these Exhortations with the greatest Deliberation, and with an Affection that shall enforce the Attention of his Hearers.

If you seriously attend to the following Exhortations or Warnings, you will learn what you ought to do, in order to be a worthy Communicant.

And you would do well to read them over again, when you return home, that you may fix them in your Memory, and that they may be a standing Rule to go by through your whole Life.

Believe it for a certain Truth, that such as are not religiously disposed to go to this Ordinance, are unqualified to ask or receive any Blessing or Favour from God.

That therefore you may lay hold of every Occasion offered you—Consider seriously what you are called to.

*First* —To obey an express Command of Jesus Christ, by whom alone you can hope for Salvation.

*2dly*, To testify to the World, that you belong to him, and to join with his Family, in order to recount and acknowledge the most inestimable Blessing which he hath purchased for his Church.

Rubrick

## Shirveish.

## Ynsaghey.

## Yn Rubrick.

*Tra ta'n Saggyrt cur Raate  
son Shirveish y Chreestiaght cha-  
sherrick (quoid sbegin da kinjagh  
yannoo er y Doonaght ny er Laa  
feailley ennagh chelleeragh roish  
y Chreestiaght) lurg y Shar-  
mane ny'n Homily, sbegin da  
lhaih yn Choyrle shoh.*

**C**Haarjyn \* ghraihagh, jy—  
shoh cheet ta foym's lesh  
Cooney Yee, dy Hirveish or-  
roofsyn ooilley vees dy crauee  
as dy arrymagh kiarit er y  
hon, yn Sacrament smoo gher-  
joilagh jeh Corp as, Fuill  
Chreest, dy ve lioroofsyn er ny  
ghoaill ayns Cooinaghtyn jeh e  
Chrosh as e Hurransfe toilchin-  
agh; liorish ny lomarcen ta  
shin geddyn Leih nyn Beccagh-  
yn, as jeant dy ghoaill Ayrn  
ayns Reeriaght Niau. Shen-  
y-fa yn Currym-ain eh dy chur  
Booife smoo imlee as creeoil da  
Jee Ooilley-niartal nyn Ayr  
Flaunyffagh, son dy vel eh er

My eaishtys oo dy innagh rish ny  
Coyrleyn as ny Raaneghyn ta dy  
heet ny lurg shoh, ynsee oo ere lhi-  
tagh oo y yannoo, dy vod oo ve fecu  
dy ghoaill y Chreestiaght.

As ylnagh oo dy mie dy lhaih ad  
harrish reesht, tra hig oo dy Valley,  
dy vod oo ad y yannoo shickyr ayns  
dy Chooiinaghtyn, as dy vod ad ve  
Leeideilee shickyr dhyt choud a'bie  
oo.

Creid eh dy jarroo son Firriays,  
dy vel ny lheid ocsyn as nagh vel dy  
crauee kiarit dy gboll gys yn Oardagh  
shoh, neu chooie dy birrey, ny dy  
gheddyn Bannaght ny Foayr erbee veih  
Jee

Dy vod oo er-y fa shen Greime y  
ghoaill er dy chooilley Hraa ta cheb-  
bit dhyt er y hon,—Smooinee dy  
dowin rhyt hene ere gys t'ou er dy  
chuirrey

*Hoshtaght*,—Dy chur Biallys da  
Sarey chion Yeesey Creest liorish ny  
lomarcen ta shin treishteil son Saual-  
rys.

*Ayns y nah Ymyd*, Dy hoilshaghey  
da'n Theihll dy vel oo bentyn da, an  
dy yannoo Sheshaght rish Lught e hie,  
dy vod shiu dy cheilley gimraa jeh as  
goaill rish yn Bannaght erskyn-earroo  
t'eh er chofney da e Agellish.

\* Tra ta shin smooiinaghtyn ere whilleen Creestee boght ta ayn, nagh vel  
oc agh beggan, ny s'coan Saase erbee arragh dy heet gys Tuistey jeh'n Oar-  
lagh shoh, as yn Aght dy gheddyn ad hene aarloos ny chour, agh liorish ny  
Pad gynsaghey veih Clashtyn ny Coyrleyn shoh; nee dy chooilley Vochill  
amey smooiinaghtyn eh hene kiarit ayns Cooinshanse as myr baillish Foayr  
amey e Hioltane, dy lhaih ny Coyrleyn shoh lesh y *Jeeanid, 2' creatil*, as lesh  
heid y Bree, as dy hayrn huggiey Aignaghyn e Phobble.



## Communion.

his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual Food and Sustenance in that holy Sacrament. Which being so divine and comfortable a Thing to them who receive it worthily; and so dangerous to them that will presume to receive it unworthily; my Duty is to exhort you, in the mean Season, to consider the Dignity of that holy Mystery, and the great Peril of the unworthy Receiving thereof; and so to search and examine your own Consciences, and that not lightly, and after the manner of Dissemblers with God; but so that ye may come holy and clean to such an heavenly feast, in the Marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The Way and Means thereto is: *First*, to examine your Lives and Conversations by the Rule of God's Commandments; and wherein-soever ye shall perceive yourselves to have offended, either by Will, Word, or Deed, there to bewail

## Observations.

And, 3<sup>dly</sup>, to devote yourself to him, and to his Service, who is continually interceding for all such as go unto God by Him.

And very many will be the Benefits of embracing every Occasion that is offered you.

You will not easily fall into a state of *Sin* and *Security*, being so often put in mind of the Danger of going carelessly and unprepared.

You hear in what a good Preparation consists:----- In confessing your Sins to Almighty God, with full Purpose of Amendment of Life-- In exercising the Duties of *Charity*, in *giving* and *forgiving*, &c.

All which being done in Obedience to the Command of Christ, must needs be acceptable to the Divine Majesty, and, in time, gain you all those Graces, which you can desire or stand in need of.

And for your Comfort, remember, that if you are *prepared* as you ought to be, for this Sacrament, you are prepared for *Death*, and for a blessed *Eternity*.

Consider how many there are, who to their Sorrow, are deprived of this Means of Grace and Salvation:-----

And how many, through a most stupid Ignorance and Negligence, deprive themselves of it.----- And you cannot but give God Thanks, both for the Opportunities which he affords you, and for the Graces he gives you, by your resolving to close with them.

*Shirveish.*

choyrt e Vac nyn Saualtagh  
Yeevey Creest, cha ~~vee~~ ny  
lomarcan dy hurranse Baase er  
nyn son, agh myrgeiddin dy ve  
nyn Meaghey Spyrrydoil as  
nyn Ooraghey ayns y Sacra-  
ment casherick then. Myr te  
Red cha Flaunyslagh as cha  
Gerjoilagh daufsyn ta goaill eh  
dy Feeu, as cha dangeyragh  
daufsyn ghoys orroo dy ghoail  
eh dy neu - feeu; myr Chur-  
rym'seh, dy choyraghhey shiu ec  
y Traa shoh dy Smboinaghtyn  
er Feeuid y Folliaght casherick  
then, as y Gaue mooar ta lior-  
ish goaill eh dy neu-fee; as  
myr then dy ronsaghey as dy  
eylht ny Cooinshanseyn cu  
hene, (as then cha nee dy fed-  
drym, as lurg cliaghtey yn  
vooijer ta jannoo Foalsaght  
rish Jee; agh er lheid yn Aght  
then) dy vod shiu cheet cashe-  
rick as glen gys lheid ny Cuir-  
raghyn flaunyslagh, ayns y  
Gharmad-poofee t'er ny harey  
liorish Jee ayns y Scriptyr ca-  
sherrick, as foiagh 've jeant jeu  
myr feeu dy ghoail Ayrn jeh'n  
Voayrd casherick then.

Yn Raad as yn Aght dy yan-  
noo then te: *Ayns y chield Yn-  
nyd*, Dy cysht nyn Mea as nyn  
Ymmyrkey liorish Rule An-  
naghyn Yee; as ayns cre-er-  
bee ennys shiu shiu-hene dy  
t'er ny ve foiljagh, eddyr lior-

*Ynsaghey.*

As, ayns y trasi *Ynyd*, Dy chashe-  
rickey oo hene huggeysyn, as gya e  
Hirveish, ta dy kinjagh loayrt er y  
Lieh ocfsyn ooilley ta goll gys Jee lior-  
ish.

As s'mooar y Vondeish vees aya  
liorish goaill dy chooilley Chaa vees  
chebbit dhyt dy ghol gys y Chreest-  
tiaght.

Cha jean oo dy aashagh tuittym  
ayns Stayd dy *Pheccab* as dy *Veeroose*,  
tra vees oo cha mennick er dty choyrt  
ayns Cooinaghtyn jeh'n Dangeyr dy  
gholl gys y Chreesttiaght gyn tort as  
fegooish veg y Chiarail ny chour.

T'ou clashtyn kys dy yannoo mie  
dty Aarlaghey er y hon:--Ayns goaill-  
rish dty Pheccaghyn gys Jee Ooilley-  
niartal, lesh slane Kiarail dy lhiassaghe-  
y Bea.--Ayns cooilleaney ny Cur-  
myn dy *Ghiastyllys*, ayns coyr *Jeirk*,  
as ayns *leib* da dty *Naboo*.

Ooilley ny Reddyn shoh, tra t'ad  
jeant ayns Biallys da Sarey Chreest,  
thegin daue ve taitayssagh da'n Ard-  
ooshtley Flaunyslagh, as, ayns Traa,  
cosney dhyt ooilley ny Grayseyn then,  
oddys oo y yeearee ny vees Feme  
ayd orroo.

As son dty Gherjagh, coinee, myr  
t'ou er n'yannoo aarlo, myr thifagh  
oo, son y *Sacrament* shoh, dy vel oo  
aarlo son y *Vaase*, as son y *Vea* dy  
bragh bannee.

Gow tashey cre whilleen t'ayn, ta,  
gys nyn Drimthey, *giarit* veih ny  
Saaseyn shoh dy Ghrayse as dy Hau-  
altys:--As, trooid Mee-hushtey as  
Almoraght vouranagh, cre whilleen  
ta *giarey ad hene voue*.--As cha vod  
oo agh booisle y chur da Jee, cham-  
mah son ny Traaghyn t'eshyn fordrail  
dhyt dy ghoail y Chreesttiaght, as son  
ny Grayseyn t'eh dy choyrt dhyt,  
your

## Communion.

your own Sinfulness, and to confess yourselves to Almighty God ; with full Purpose of Amendment of Life. And if ye shall perceive your Offences to be such as are not only against God but also against your Neighbours, then you shall reconcile yourselves unto them, being ready to make Restitution and Satisfaction, according to the uttermost of your

Power, for all Injuries and Wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as you would have Forgiveness of your Offences at God's Hand; for otherwise the Receiving of the holy Communion doth nothing else but increase your Damnation. Therefore if any of you be a Blasphemer of God, an Hinderer or a Slanderer of his Word, an Adulterer, or be in Malice, or Envy, or in any other grievous Crime; repent you of your Sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the Devil enter into you as he enter'd into Judas, and fill you full of all Iniquities, and bring you to Destruction both of Body and Soul.

And because it is requisite, that no Man should come to the holy Communion but with a full Trust in God's Mercy,

## Observations.

But still take care, that you go not with an evil Conscience, as Judas did ;---with any bad Design or Malice in your Heart ;-- or while you live and resolve to die in any known Sin unrepented of :---Or,

Lastly ; Without fully purposing, thro' the Grace of God, to lead a Life becoming a Christian.

## Observations.

Consider therefore the great Hazard you run of going to the Sacrament, while you live in any known Sin ; you will provoke God to leave you to yourself, and to that evil Spirit, who is continually seeking whom he may be permitted to devour.

## Observations.

Do not despise so kind an Offer as the Minister of God now makes you, if you have any Doubt upon your Spirits ; the Advantage being



*Shirveish.**Ynsaghey.*

ish Aigney, Raa, ny Jannoo,  
yyns shen dy ve trimhagh son  
y Peccaghyn eu, as dy ghoail  
oo gys Jee Ooillee - niartal,  
esh flane kiarail dy Lhiaffaghey  
nyn Mea. As my ennys shiu  
dy vel ny Foiljyn eu lheid as  
hagh vel ny lomarcen noi Jee,  
agh myrgheddin noi nvn Na-  
poonyn; eisht nee shiu shiu-  
hene y gheddyn coardit roo,  
as bee-jee aarlooo dy eck as dy

yannoo Lhiaffaghey gys y chooid sodjey jeh nyn Booar, son dy  
chooillee Affee as Aggair va jeant lieriuish da unnane erbee el-  
ley: as bee-jee myrgheddin aarlooo dy leih da feallagh elley t'er  
yannoo Aggair diu hene, myr bailliuish shiu-hene Leih jeh  
nyn Voiljyn y gheddyn, veih Laue Yee; son er Aght elley, cha  
vel goaill y Chreestiaght chashe-  
rick jannoo monney agh cur  
y Kerraghey eu er y hoshiaght.

Shen-y-fa my ta unnane erbee  
nyn mast' eu t'er loayrt Goan  
Mollaghtagh noi Jee, t'er  
Lhiittal ny er choyrt Scam-  
mylt da e Ghoo, t'er Vrishey-  
poofey, ny ta ayns Goanlys ny  
Troo, ny ta er Aght eiley kyn-  
dagh jeh Peccah trome erbee;

gow-jee Arrys son nyn Beccaghyn, er-nonney ny tar-jee gys y  
Voayrd casherick shen, er-aggle lurg y Chreestiaght chasherick  
shen y ghoail, dy jed y Drogh-spyryd stiagh ayndiu, myr hie  
eh stiagh ayns *Yuaafe*, as dy lhiien eh shiu lane jeh dy chooil-  
ley Vee chrauceaght, as dy  
dayrn eh shiu gys Toyrt-mow  
chammah jeh Corp as Annym.

As er yn-oyr dy vel eh ym-  
myrchagh gyn unnane erbee dy  
meet gys y Chreestiaght chashe-

liorish dy vel oo gialdyn dy yannoo  
Ymmyd jeh.

Agh fuaft bee er dty Hwoaie, nagh  
jed oo lesh Drogh-choointheanse, myr  
hie *Yuaafe*; —lesh Smooineaghyn er-  
bee olk ny Goanlys ayns dty Chree;  
—ny choud as t'ou kiarail beaghey  
ayns Peccah erbee er-fys dhyt, as  
Baale y gheddyn gyn Arrys: Er-non-  
ney.

*Er-jerrey ooillee*; Fegooish flane  
Kiarail, tronid Grayse Yee, dy leed-  
eil Bea ta cooie son Creeffee.

*Ynsaghey.*

Smooinee er-y-fa shen er y Gaue  
moor t'ou roie ayns goll gys y  
Chreestiaght, choud as t'ou beaghey  
ayns Peccah erbee er-fys dhyt;  
brasnee oo Jee dy aagail oo dhyt  
hene, as da'n Spyrtyd olk shen ta dy  
kinjagh shirrey quoi oddys eh y stroie.

*Ynsaghey.*

Ny jean beg y hoiaghey jeh *Chab*  
cha dooie as ta *Shirveishagh* Yee nish  
dy chur dhyt, my ta dooyt erbee er  
dty Aigney; son ta'n Vondeish ny  
and

## Communion.

and with a quiet Conscience; therefore, if there be any of you, who by this means cannot quiet his own Conscience herein, but requireth further Comfort or Counsel; let him come to me, or to some other discreet and learned Minister of God's Word, and open his Grief, that by the Ministry of God's holy Word, he may receive the Benefit of Absolution, together with ghostly Counsel and Advice, to the quieting of his Conscience, and avoiding of all Scruple and Doubtfulness.

## Communion.

## Rubrick.

*Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.*

of this Exhortation;-----And until he has begged of God to touch their Hearts with a Sense of their Duty and Danger, as he promises, and will not fail to do, considering how very much depends upon so sacred and saving an Ordinance.

## Communion.

**D**Early beloved Brethren, on --- I intend by God's Grace, to celebrate the

## Observations.

greater than you can at present imagine.

You will give him an Opportunity of convincing you of Sins, which perhaps you were not before aware of, and which may rise up in Judgment against you;---or clearing up some Doubts, which might proceed from a disordered Mind or State of Health, rather than from an evil Conscience.

And do not entertain a Thought so injurious to the merciful Promise of your Saviour to the Pastors of the Church, St. John xx. 23. or imagine that the Absolution given by his Minister, after he hath inquired into the Motives and Manner of your Repentance, according to the Rules of the Gospel; do not imagine that this will be of no Avail to the Health of your Soul, and to the Comfort of your Mind.

## Observations.

No Minister of God must say, that he cannot get such a convenient Number as the Rubrick requires to communicate with him, as often as he himself is disposed, until he can truly say, that he has applied to his People more than once, in the Word

## Pious Reflections.

When the tender Love of God will not prevail with Christians to consider their Ways, they will learn from

*Shirveish.*

ck, agh lesh slane Treishteil  
yns Myghin Yee, as lesh  
Cooinsheanse feagh: shen-y-  
my ta unnane erbee jiuish  
agh vod er yn Aght shoh e  
Chooinsheanse hene y chur gys  
ea, agh dy vel eh shirrey Ger-  
agh ny Coyrle fodsey; lhig da  
heet hym's, ny goll gys Shir-  
eishagh ennagh elley tushtagh  
s ynfit ayns Goo Yee, as Oyr  
Hrimshy y hoilshaghey, dy  
od eh liorish Shirveish Goo ca-  
herick Yee bannaght Feaysley  
Peccaghyn y gheddyn, marish  
aaue as Coyrle-anmey, dy  
hur e Chooinsheanse gys Shee,  
s dy haghney dy chooilley oyr  
aggle as Dooyt.

*Shirveish.*

## Rubrick.

Er-nonney, my bee eh yn Pob-  
le meerioosagh dy heet gys y  
breeftiaght Chalberick, ayns  
nnyd y Choyrle roie, nee eh  
mmyd jeb'n Choyrle shoh.

un Cheayrt, ayns Goan y Choyrle elley shoh.—As derrey t'eh er ghuee  
ys Jee dy ghreinnaghey ny Creeaghyn oc lesh Ennaghtyn jeh nyn Gurrym  
nyn Ghanjeyr, myr t'eh fo Gialdyn, as nagh jean eh shaghney dy yannoo  
ra t'eh goaill gys e Chree cre wheesh ta jhie er Oardagh ta cha catherick as  
ba faualtagh.

*Shirveish.*

Haarjyn ghraihaghi, jy—  
shoh cheet ta mee kiarail,  
Grayse Yee, dy hirveish

*Ynsaghey.*

smoo da oddys ush nish y smooinagh.  
ty.

Ver oo Caa da dy hoiaghey royd  
Peccaghyn, nagh row, foddec, En-  
naghtyn ayd jeh roie, as oddys girree  
seole ayns Briwnys dt'oi;—er-non-  
ney dy reaghey oo veih Dozytyn ag-  
glagh, girree veih Aigney seaghnit ny  
Aslaynt, as cha nee veih Drogh-  
chooinsheanse.

As ny bee ayns Smooinaghtyn cha  
aggairagh da Gialdyn myghinagh dy  
Haualtagh gys Bochillyn e Agglis-  
N, Ean xx, 23, as yn Feaysley peccagh-  
yn shen t'eh ny choyrli liorish e Shir-  
veishagh, lurg da ve er vriaght ayns  
Oyrn as Aght yn Arrys ayd, myr ta  
soit theese ayns y Tulhtal; nagh bee  
shoh jeh Foays erbet son Slaynt dy  
Anmey, as son Gerjagh dy Aigney.

*Ynsaghey.*

Cha nhegin da Shirveishagh erbee  
dy Yee gra, nagh vod eh geddyn  
wheesh dy Heshaght coie as ta'n Ru-  
brick gearree dy ghoail Creeftiaght  
marish, cha mennick as wooishagh eh,  
derrey oddys eh dy firrinagh gra; dy  
vel eh er chuirrey e Phobble ny smoo

*Smooinaghtyn crauee.*

Tta nagh jean Craih veigh Yee  
coyrlaghey Creesteenyn dy choyr-  
Tafey da nyn Raaidyn, nee ad gyn-

Lord's



## Communion.

Lord's Supper; unto which, in God's Behalf, I bid you all that are here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a Thing it is, when a Man hath prepared a rich Feast, decked his Table with all kind of Provision, so that there lacketh nothing but the Guests to sit down; and yet they who are called (without any Cause) most unthankfully refuse to come, which of you in such a Case would not be moved? Who would not think a great Injury and Wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed; lest ye, withdrawing yourselves from this holy Supper, provoke God's Indignation against you. It is an easy Matter for a Man to say, I will not communicate, because I am otherwise hinder'd with worldly Business. But such Excuses are not so easily accepted and allowed before God. If any Man say, I am a grievous Sinner, and therefore am afraid to

## Observations.

this *Exhortation* what they must expect from the *despised Offers* of Mercy.

Say therefore to yourself, Why am I so earnestly, so lovingly, invited? Why is my *Pastor*, why is the Church, so much concerned for my going to the Lord's Supper?---Is it not because she knows that this is the most acceptable Way of serving God, of securing his Favour, and my own Salvation?

Is it not because she would have me to look into the State of my Soul, as I must do before I go to the Sacrament, that I may not live in the Way of Ruin, 'till I am surprized by Death, and utterly unprepared for the Account I must give?

Shall my *Saviour's* and his *Minister's Love and Care* be lost upon me? Is this the Way to shew my Thankfulness for the Mercies I hope for on account of his Death?

Is *He* the *Better* for my Services? Or do I not indeed serve myself most, when I obey his Commandments and accept of his Invitation?

*They that are whole*, indeed, need not a *Physician*; but dare I say this is my Case?---When I so sensibly feel the *Corruption of my Nature*, and how much I stand in need of Help.

Must I be *invited, intreated, and pressed*, to give God Thanks for the

*Shirveish.**Smooïnaghtyn crauee.*

Shibber y Chiarn; huggey als  
 eh Yee ta mee cuirrey shiu  
 oilley t'ayns shoh kionfenish,  
 s guce erriu er Graih yn  
 Chiarn Yeesey Creeft, nagh  
 ob shiu dy heet huggey, fakin  
 y vel shiu cha grainagh er  
 yn eam as er nyn guirrey li-  
 ish Jee hene. Ta fys eu cre'n  
 ed feaghnagh as neu-ghooie  
 n, tra da Dooinney er n'aar-  
 aghey Cuirraghyn deyr, er  
 oiaghey magh e Voayrd lesh  
 y chooilley chaghlaa dy  
 ghen, myr shen nagh vel veg  
 y-laccal agh ny Goaldee dy  
 oie sheefe; as foast t'adsyn  
 er nyn guirrey (fegooish Oyr  
 erbee) dy feer neu-wooishal gob-  
 al dy heet. Quoi jiuish er  
 heid yn Oyr shoh nagh beagh  
 rafnit? Quoi nagh smooïnagh  
 y beagh Affee as Aggair  
 nooar jeant da? Shen-y-fa,  
 naarjyn feer ghraihagh ayns  
 Creeft, gow-jee tastey vie, er-  
 ggle liorish nyn Ghreeym y  
 yndaa rish y Chibber chashe-  
 ck shoh, dy brasnee shiu Cor-  
 ee Yee nyn 'oi. Te Red feer  
 ashagh da Dooinney dy ghra,  
 cha goym's yn Chreestiaght,  
 er-y-fa dy vel mee er aght el-  
 ey lhiettit lesh Obbyr seihl-  
 gh. Agh cha vel lheid ny  
 eshtallyn cha ashagh goit as  
 owit ayns fenish Yee. My jir  
 Dooinney erbee, Ta mish my

faghey veih'n *Choyrle* shoh, cre thegid  
 daue jercal rish veih' ny *Chobbyn* dy  
 Vyghin t'ad *foiaghey beg jee*.

Abbyr er-y fa shen rhyt hene,  
 Cre'n-fa ta mish cha jeean, cha  
 graihagh er my chuirrey? Cre'n-fa  
 ta my *Vochilley-anney*, cre'n-fa ta'n  
 Agglih cha aggindeagh mee dy heet  
 gys Shibber y Chiarn?—Nagh vel eh  
 son dy vel Fys eck dy nee shoh yn  
 Aght s'booishal dy hirveish Jee, dy  
 yannoo shickyr jeh'n Foayr echey, as  
 jeh my Haualtys hene?

Nagh vel eh son dy bwooishagh ee  
 mee dy ghoail Tastey jeh Stayd my  
 Anney, myr shagin dou 'yannoo my  
 jem gys y Sacrament shoh, nagh jean-  
 ym beaghey ayns Stayd dy Hoyrta  
 mow, derrey hig y Baase orrym gyn-  
 yls, as mee ooilley-cooidjagh neu-  
 chiarit son y Coontey shagin dou  
 'choyrt?

Nhegin da Graih as Inned my *Haa-  
 altagh* as e *Hirveish* ve cailit or-  
 rym's?—Nee shoh yn Aght dy holl-  
 shaghey my Vooife son ey Myghlinyn  
 ta mee treishail er nyn son er coon-  
 tey yn Vaase echey'syn?

Vel *eshyn* vэг *share* son mish ve dy  
 hirveish eh? Er-nonney nagh vel mee  
 dy jarroo jannoo yn Chirveish smoo-  
 dou hene, tra ta mee cur Biallys da  
 ny Saraghyn echey, as jannoo Soi-  
 aghey jeh e Chuirrey?

S'feer eh, Nagh vel Femie *ocfyn*  
 t'ayns Slaynt er Fer-lhee; Agh lhoys  
 dooys gra dy nee shoh my Stayd?—  
 Tra ta mee cha piandagh *gennaghtyn*  
 Neu-ghlennid my *Gbooghs*, as cre  
 wheesh as ta mee feme Cooney.

Nhegin dooys ve currit, ve brangit,  
 ve eginis, dy choyrt Boofe da Jee son  
 come

## Communion.

come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, you will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned Excuses will avail before God. They that refused the Feast in the Gospel, because they had bought a Farm, or would try their Yokes of Oxen, or because they were married, were not so excused, but counted unworthy of the heavenly Feast. I for my part shall be ready, and, according to my Office, I bid you in the Name of God; I call you in Christ's Behalf; I exhort you, as you love your own Salvation, that ye will be Partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his Soul by Death upon the Cross for your Salvation; so it is your Duty to receive the Communion in Remembrance of the Sacrifice of his Death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves how great Injury you do

## Pious Reflections.

greatest Blessings he ever bestowed on Men?—And to lay hold on the only Means of making my Peace with him?

Doth it repent me, that I was dedicated to God in Baptism?

How shall I tremble, if I should be required to renounce my Saviour, and all my Hopes in his Death?

What can be more like it than frequently turning my Back upon this Ordinance when I am invited?

How many Tears did it cost St. Peter for saying, that he was not Christ's Disciple! Will it be accounted a less Crime in me to deny Him in Deed, by refusing to join myself with his Disciples?

What if this should be the last Opportunity that God will vouchsafe me? This having been the Case of many before me.

Can I expect to be received, after so many wilful Neglects, when I am compelled by Death to flee to Jesus Christ for Help and Comfort, when I shall most stand in need of it?

Let me consider what I am invited to:—To thank my Saviour for my Redemption;—To engage Him to be my Advocate with God for my Pardon;—To declare my Love and Charity for all Mankind, which he has been so good as to redeem:—And to declare my Resolutions of living as becomes a Christian.

'Tis true, I am unworthy (and who is not of himself unworthy of God's Mercy?) and so am afraid of going unprepared: But then I will consider, that these very Fears of offending God are some Degree of Pre-



*Shirveish.*

ard Pheccagh, as shen-y-fa ta mee goaill aggle dy heet : cre'n oyr eisht nagh vel shiu goaill arrys as lhiassaghey nyn Mea? Tra ta Jee geamagh erriu, nagh vel nearey erriu dy ghra nagh jig shiu? Tra lhisagh shiu chyndaa gys Jee, jean shiu Leshallyn y yannoo, as gra nagh vel shiu aarloo? Smooinee-jee dy dowin riu hene, cre cha beg feeu vees lheid ny Leshallyn foalsey ayns shillee Yee. Adfyn dob ny Cuirraghyn ayns y Tufhtal, er-yn-oyr dy row ad er chionnaghey Balley, ny dy bailliu nyn Gub-bil dy Ghew y hrial, ny son dy row ad Poost, cha row nyn Leshall myr shen er ny ghoaill, agh v'ad coontit neu - feeu jeh'n Ghien flaunyslagh. Er my phaart's bee'm aarloo; as cordail rish my Oik, Ta mee cuirrey shiu ayns Ennym Yee; Ta mee geamagh erriu as lieh Chreest; Ta mee coyrlaghey shiu, myr shynney lhieu nyn Saualtys hene, dy jig shiu dy ghoaill Ayrn jeh'n Chreest-iaight chasherick shoh. As myr by-chooidsave lesh Mac Yee dy hebbal seose e Annym liorish baase er y Chrosh son y Tualtys eu; myr shen she'n Currym eu ch dy ghoaill y Chreestiaight, ayns Cooinaghtyn jeh Oural e Vaase, myr

*Smoginaghtyn Crauee.*

ny Bannaghtyn smoo ren eh riau y ghiootal er Deiney?—As dy ghoaill Greme er yn ynrycan Saase dy yannoo my Hee rish?

Vel Arrys orrym, dy row mee er my chasherickey gys Jee ayns Balthey?

Kys huittin er-creau, dy beign yecarrit dy breigeil my Haualtagh, as ooilley my Hreishteil ayns y Vaase echey?

Cre s'jeeree oddys ve goll-rish na dy mennick chyndaa my Ghreeym rish yn Oardaghey shoh, tra ta mee cuirrit huggey.

Cre-woad Jeir chost eh da'n Noo Peddyr son gra, Nagh nee Ostyl da Creest v'eh! Bee eh coontit Foill sloo aynym's dy obbal eh ayns Jannos, liorish lhiggey shaghey dy heet ayns Sheshaght mâroolyn ta geiyrta da'n Ynsaghey echey?

Cre dy beagh shoh yn Cheayrt s'jerree by-chooidsave lesh Jee geamagh orrym? Myr ta shoh er ve Cooish ymmodee dy eallagh roym.

Voddym's jerkal dy gow eh rhym, lurg dou we whilleen keayrt er n'yannoo Meerioose jeh my Yioin, tra ta mee e-ginit liorish y Vaase dy chofney gys Yeesey Creest son Cooney as Gerjagh, tra smoo vee'm shalloo ayns Feme jeh?

Lhig dou smooingaghtyn dy dowin cre gys ta mee cuirrit:—Dy char Booise da my Haualtagh son my Haualtys;—Dy ghuee er dy loayrt as my Lieh rish Jee son my Phardoon: Dy hoilshaghey my Gbraib as my Ghaistyllys da ooilley Sheelnaue, t'eh er ye cha mié as dy chionnaghey-reeht:—As dy hoilshaghey my Ghialdynyo dy leeideil Bea myr ta cooie da Creestee.

unto

## Communion.

unto God, and how fore a Punishment hangeth over your Heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your Brethren, who come to feed on the Banquet of that most heavenly Food. These Things if ye earnestly consider, ye will by God's Grace return to a better Mind: for the obtaining whereof, we shall not cease to make our humble Petitions unto Almighty God our Heavenly Father.

## Rubrick.

*At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Priest shall say this Exhortation.*

## Communion.

**D**EARLY beloved in the Lord! ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all Persons diligently to try and examine them-

## Pious Reflections.

paration; and to refuse when I am invited, will but increase my Guilt.

I will therefore go, that I may obtain Grace to be better prepared, every Time I have an Opportunity of going to this Sacrament,

## Observations.

If you seriously attend to the following Exhortation, you will be better able to judge how well you are prepared:—You will see the Benefit you may depend on by a worthy Preparation, and the Evils you expose yourself to, by going rashly, or out of mere Custom, to this holy Sacrament.

*Shirveish.*

e'h hene er chur farey : Shen  
my vees shiu meerioofagh dy  
yannoo, smooinee-jee dy down  
riu hene cre'n Aggair mooar  
ta shiu jannoo da Jee, as cre'n  
Kerraghey trome ta croghey  
harrish nyn Ghing son y  
chooid cheddin ; tra ta shiu  
jeh nyn yioin cur cooyl rish  
Boayrd y Chiarn, as scarrey  
weih nyn Mraaraghyn, ta cheet  
dy veaghey er Cuirraghyn y  
Ghien smoo flaunyslagh then.  
Ny Reddyn shoh my smooins  
shiu dy creeoil orroo, nee shiu  
liorish Grayse Yee chyndaa gys  
aigney share : dy vod shiu shen  
y gheddyn, cha jean mayd  
cuir dy yannoo nyn Accanyn  
imlee gys Jee Ooillee - niartal,  
nyn Ayr Flaunyslagh.

*Rubrick.*

*Ec y Traa ta'n Chreestiaght*  
*er ny hirveish as ny Goaldee*  
*ayns y Voayl cooie dy ghoail y*  
*Sacrament catherick, nee yn*  
*Saggyrt lhaib yn Choyrie*  
*shoh :*

*Shirveish.*

**C**Haarjyn graihagh ayns y Chiarn, shiuish ta aignagh dy heet  
gys y Chreestiaght chatherick jeh Corp as Fuill nyn Sau-  
tagh Creest, shegin diu smooinaghtyn riu hene kys ta'n Noo

selves

*Smooinaghtyn crauee.*

S'feer eh, dy vel mee *neu-feu* (as  
quoi jeh hene nagh vel neu - feu  
jeh Myghin Yee ?) as myr shoh ta  
aggle orrym goll gyn jannoo aarloos  
*rolaue er y bon* : Agh eisht goym gys my  
Chree, dy vel yn eer *Aggle shoh* dy  
chur Jymmoose er Jee, ayns Ayrn  
jannoo aarloos ny chour ; as dy ob-  
bal tra ta mee cuirit, cha jean eh agh  
my Pheccah y yannoo ny smoo.

Hem'er - y - fa shen, dy voddym  
Grayse y gheddyn dy ve ny share aar-  
loos ny chour, dy chooilley Cheayrt  
ta mee er my chuirrey gys y Sacra-  
ment shoh.

*Ynsaghey.*

My eishtys oo dy geyre rish y  
*Choyrie* ta cheet ny lurg shoh, foddee  
oo briwnys ny share cre cha mie as  
t'ou kiarit ny chour :---Hee oo ny  
*Bannaghtyn* oddys oo jercal roo lior-  
ish ve dy feu aarloos er y hon, as y  
*Kerraghey* t'ou cur oo hene ayns  
Gaue jeh, liorish goll gyn Tort, ny  
als eer Cliaghtey, gys y Sacrament  
catherick shoh.



## Communion.

selves, before they presume to eat of that Bread and drink of that Cup. For, as the Benefit is great, if with a true penitent Heart, and lively Faith, we receive that holy Sacrament (for then we spiritually eat the Flesh of Christ and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us); so is the Danger great, if we receive the same unworthily.—For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own Damnation, not considering the Lord's Body; we kindle God's Wrath against us; we provoke him to plague us with divers Diseases, and sundry Kinds of Death.—Judge therefore yourselves, Brethren, that ye be not judged of the Lord; repent ye truly for your Sins past; have a lively and stedfast Faith in Christ our Saviour; amend your Lives, and be in perfect Charity with all Men; so shall ye be meet Partakers of those holy Mysteries.—And above all Things, ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World, by the Death and Passion of our Saviour Christ, both God and Man; who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in Darkness and the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life. Amen.

*Directions and Devotions.*

*Here say secretly, May it be according to this Word to me, and every Soul here present!*

Suffer us not, O God, to draw these Judgments upon ourselves by going presumptuously to thy holy Table.

I am indeed a miserable Sinner: God be merciful unto me.

I believe; Lord, increase my Faith.

Blessed be the glorious Trinity for our Redemption.

In these thy Sufferings, O Jesus, I see the Punishment due to Sinners.

*Shirveish.*

*Paul* coyrlaghey dy chooilley Pherfoon dy imneagh dy hrial as  
 y eyfht ad hene, roish my gow ad orroo dy ee jeh'n Arran shen,  
 s dy iu jeh'n Chappan shen. Son 'naght myr ta'n Bannaght  
 mooar, my ta shin lesh Cree dy firrinagh Arryslagh, as Cred-  
 ue bioal, goaill y Sacrament catherick shen; (son eisht ta shin

urg Aght spyrrydoil gee Feill  
 Chreest, as giu yn Uill echey;  
 isht ta shin baghey ayns Creest,  
 s Creest aynyn; ta shin un-  
 ane marish Creest, as Creest  
 narinyn :) myr shen ta'n Dan-  
 eyr mooar, my ta shin goaill  
 Chreestiaght cheddin dy neu-  
 eeu: son eisht ta shin oolee  
 eh Corp as Fuill Chreest nyn

Saualtagh; ta shin gee as giu yn Kerraghey ain hene, fe-  
 ooish Tashtey 'choyrt da Corp y Chiarn; ta shin brasnaghey  
 Corree Yee nyn 'oi, as greinnaghey eh dy Cherraghey shin lesh  
 aghlaaghyn dy Ghoghanyn, as ymmodee Aghtyn Baash. Jean-  
 ee shiu hene y Vriwnys er-y-fa-

shen, Vraaraghyn, nagh bee  
 shiu er nyn mriwnys liorish y  
 Chiarn; gow-jee Arrys firrin-  
 gh son nyn Beccaghyn t'er  
 'gholl shaghey; lhig da Cred-  
 ue bioal as shickyr 've eu ayns  
 Creest nyn Saualtagh; Lhif-

ee-jee nyn Mea, as bee-jee ayns Graih firrinagh rish dy chooil-  
 ey Ghooiney; myr shen vees shiu feeu dy ghoail Ayrn jeh  
 y Folliaghtyn catherick shen.—As erskyn dy chooilley Nhee,

begin diu Booise imlee as cree-  
 oil y choyrt da Jee yn Ayr, y  
 Mac, as y Spyrryd Noo, son  
 Kionnaghey - reesht y Theihll  
 orish Baase as Suiranse nyn  
 Saualtagh Creest, chammah Jee  
 s Dooiney; ren eh hene y

ajillaghey dy jarroo gys y Baase er y Chrosh, er ny son aynyn

*Ynsaghey as Padjeryn.*

*Ayns shoh abbyr rhyt hene, Myr shen*  
 dy row dooys, as da dy chooilley An-  
 nym ayns shoh kionseash, cordail rish  
 ny Goan shoh !

Ny sur uss shynyn, O Yee, dy  
 hayrn ny Briwnysyn shoh orrin hene,  
 liorish goll dy daaney gys dty Voayrd  
 catherick.

Ta mee dy jarroo Peccagh treih :  
 Dy Jean Jee Myghin orrym !

Ta mee credjal, Hiarn, bishee my  
 Chredjue.

Bannit dy row yn Trinaid ghloyr-  
 oil son y Taualtys ain.

Ayns shoh dty Hurransfe, O Yee-  
 sey, ta mee fakin y Kerraghey ta cair  
 da Peccee.

*Communion.*

to the end that we should always remember the exceeding great Love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable Benefits, which by his precious Blood-shedding he hath obtained to us: He hath instituted and ordained holy Mysteries as Pledges of his Love, and for a continual Remembrance of his Death to our great and endless Comfort.

*Directions and Devotions.*

Blessed be thy holy Name, for this Instance of thy Love and Concern for Sinners, lest they should forget themselves and Thee.

May I never forget this invaluable Blessing!—May I never neglect this way of preserving the Remembrance of it!

To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting ourselves wholly to his holy Will and Measure, and studying to serve him in true Holiness and righteousness all the Days of our Life. *Amen.*

*Communion.**Rubrick.*

*Then shall the Priest say to them that come to receive the holy Communion.*

*Communion.*

**Y**E that do truly and earnestly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; draw near with Faith, and take this holy Sacrament to your Comfort, and make

*Directions and Devotions.*

I do sincerely repent, and I am sorry for my Sins.

I forgive, as I hope to be forgiven.

This I purpose, by the Grace of God, to do.

*Pecor*



*Shirveish.*

Peccee hreih, va nyn lhie ayns  
Dorraghys as Scadoo yn  
Vaaish, dy voddagh eh shin y  
yannoo nyn Gloan dy Yee, as  
shin y hroggal seofe gys y Vea  
dy bragh farraghtyn. As dy voddagh shin dy kinjagh cooin-  
aghtyn er Graih feer vooar nyn Mainshter, as nyn ynrycan Sau-  
altagh Yeevey Creest, myr shoh geddyn Baase er nyn son, as er  
ny Bannaghtyn erskyn-carroo t'eh liorish deayrtey e Uill smoo  
boalle er chofney dooinyn; t'eh er phointeil as er n'oardaghey  
Folliaghtyn casherick, myr  
Cowraghyn jeh e Ghraih, as  
son Cooinaghtyn kinjagh jeh e  
Vaase, gys y Gerjagh mooar  
ainyn nagh bee dy bragh ec  
kione.

Dafyn er-y fa shen, marish yn Ayr, as y Spyrryd Noo, lhig  
dooinyn (myr ta shin dy mooar kianlt) Booife kinjagh y choyrty  
ginjillaghey shin hene dy slane gys e Aigney casherick, as im-  
neagh dy hirveish eh ayns Crauceaght firrinagh as Cairys ooil-  
ey Laghyn nyn Mea. *Amen.*

*Shirveish.**Rubrick.*

*Eisht nee'n Saggyrt gra roosyn ta cheet dy ghoaill y Chrees-  
tiaght chasherick.*

*Shirveish.*

**S**Hiuish ta dy firrinagh as dy  
crecoil goaill Arrys son nyn  
Beccaghyn, as ta ayns Graih  
as Giashtylls rish nyn Naboo-  
nyn, as kiarail dy leideil Bea-  
noa, geiyrty er Annaghyn Yee,  
as gimmeaght maghey shoh ayns e Raaidyn casherick; Tayrn-  
ee er-gerrey lesh Credjue, as gow-jee yn Sacrament casherick  
shoh gys y Gerjagh eu; as gow-jee rish nyn Beccaghyn dy

*Ynsaghey as Padjeryn.*

Bannit dy row dty Ennym cashe-  
rick, son y Cowrey shoh jeh dty  
Ghraih as dty Aigney-mie da Peccee,  
er-aggle dy jarroodagh ad ad-hene as  
ufs.

Nagh row Nouyn dooys dy bragh  
jarrood yn Bannaght erskyn-carroo  
shoh!---Nagh row Nouyn don dy  
bragh beg y hoiaghey jeh'n Aght  
shoh dy reayll seofe Cooinaghtyn jeh'n

*Ynsaghey as Padjeryn.*

Ta mee dy crecoil goaill Arrys, as  
ta mee trimshagh son my Pheccaghyn.

Ta mee leih, myr ta mee treishteil  
Leih y gbeddyn.

Shoh ta mee kiarit, liorish Grayse  
Yee, dy yannoo.

R

your

## Communion.

your humble Confession to Almighty God, meekly kneeling upon your Knees.

## Rubrick.

Then shall this general Confession be made, in the Name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their Knees, and saying,

## Directions and Devotions.

May it be to mine, and to the Comfort of every Soul here present,

## Observations.

This most excellent Form of Confession may be made use of in private, by every one who is preparing himself for this Sacrament.

## Communion.

**A**lmighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men! We acknowledge and bewail our manifold Sins and Wickedness, which we from time to time most grievously have committed, by Thought, Word and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against us. We do earnestly repent, and are heartily sorry for these our Misdoings; the Remembrance of them is grievous unto us; the Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in Newness of Life, to the Honour and Glory of thy Name, thro' Jesus Christ our Lord. Amen.

## Rubrick.

Then shall the Priest (or the Bishop present) stand up and turning himself to the People, pronounce this Absolution.

*Shirveish.*

injl gys Jee Ooilley - niartal,  
dy imlee tuittym theese er nyn  
Ghlioonyn.

*Ynsaghey as Padjeryn.*

Dy row shoh gys my Gherjagh's,  
as gys Gerjagh dy chooilley Annym  
ayns shoh kionfenish.

*Rubrick.*

*Eisht bee yn Ghoail-rish cad-  
jin shoh dy Pheccaghyn er ny  
yannoo ayns yn Ennym oc syn  
ooilley ta aignagh dy ghoail y  
Chreestiaght chasherick, liorish*

*Fer jeh ny Saggyrtyn, chammah Elhyn as ooilley yn Pobble dy im-  
lee tuittym theese er nyn Ghlioonyn, as gra,*

*Ynsaghey.*

Foddee yn reih Padjer shoh son  
Goail-rish Peccaghyn, ye goit ec y  
Thie, liorish dy chooilley unnane ta  
geddyn eh hene aarloo cour y Sacra-  
ment shoh.

*Shirveish.*

**Y**EE Ooilley - niartal, Ayr nyn Jiarn Yeesey Creest, Fer-  
croo dy chooilley Nhee, Briw dy chooilley Ghooiney;  
Ta shin goail-rish, as dobberan son nyn ymmodee-filley Pec-  
caghyn as Olkys, ta shin veih traaggy traaggy dy feer trome er  
chur rish, liorish Smooineaght, Raa, as Jannoo, noi dty Ard-  
ooashley's Flaunyslagh, Brasnaghey dy feer cairagh dty Chor-  
ree as dty Yymmooile nyn Poi. Ta shin dy firrinagh goail Ar-  
rys, as ta shin dy creeoil trimshagh son oc shoh nyn Ghragh-  
yannoo; Ta'n Chooineaghtyn oc seaghnagh dooin; Ta'n Er-  
rey oc ny smoo na oddys mayd y ymmyrkey. Jean Myghin  
orin, jean Myghin orin, Ayr smoo vyghinagh; er Graih  
dty Vac nyn Jiarn Yeesey Creest, leih dooin ooilley ny t'er  
n'gholl shaghey; As giall dy vod mayd dy bragh ny yei shoh  
Uis y hirveish as y wooiys ayns Bea Noa. Gys Ooashley as  
Gloyr dty Ennym, trooid Yeesey Creest nyn Jiarn. *Amen.*

*Rubrick.*

*Eisht nee yn Saggyrt (er-nonney yn Aspick my t'eh kionfenish)  
shassoo seose, as chyndaa eh hene gys y Pobble socklee eh magh yn  
Feaysey-Peccaghyn shoh.*

*Almighty*



## Communion.

**A**lmighty God, our Heavenly Father, who of his great Mercy hath promised Forgiveness of Sins, to all them that with hearty Repentance, and true Faith, turn unto him; have Mercy upon you; pardon and deliver you from all your Sins; confirm and strengthen you in all Goodness, and bring you to everlasting Life, thro' Jesus Christ our Lord.

Amen.

## Devotions.

May this Pardon, O God, rest upon my Soul, and seal the Forgiveness of all my Sins.

*Then shall the Priest say:*

Hear \* what comfortable Words our Saviour Christ saith unto all that truly turn to him:

## Communion.

**C**OME unto me, all that travel and are heavy laden, and I will refresh you. *Mat. xi. 28.*

So God loved the World, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting Life. *St. John iii. 16.*

## Devotions.

Make me, O Jesus, truly sensible of my sad Condition, that I may more gladly go to Thee for Help.

I believe; Lord, increase my Faith; that I may ever love and obey Thee, who hadst such Love and Concern for me to save me from perishing.

\* These most comfortable Words should always be read with great Deliberation, that the People may have Time to reflect upon them; and to apply them every one to the Comfort of his own Soul, and to prevent all unreasonable Fears and Doubts of God's gracious Pardon and Acceptance.

*Shirveish.*

**J**EE Ooilley-niartal nyn Ayr Flaunyslagh, ta jeh e Vyghin vooar er ghialdyn Leih Peccaghyn dauesyn ooilley ta lesh Arrys creeoil as Credjue firrinagh chyndaa huggey; Dy jean eh Myghin erriu, dy jean eh shiu y phardooney as y livrcy veih ooilley nyn Beccaghyn, dy jean eh shiu y hickyragey as y niartagey ayns dy chooilley Vieys, as dy der eh lesh shiu gys y Vea dy bragh farraghtyn, trooid Yeesey Creest nyn Jiarn. *Amen.*

*Padjeryn.*

Dy jean y Pardon shoh, O Yee, tannaghtyn er my Annym's, as Leih ooilley my Pheccaghyn y yannoo thicky hym.

*Eisht nee'n Saggryt gra,*

Clasht-jee \* cre ny Goan gerjoilagh ta nyn Saualtagh Creest dy ghra roosyn ooilley ta dy firrinagh chyndaa huggey.

*Shirveish.*

**T**AR - jee hym's, ooilley shiuish ta deinagh as tromme laadit, as neem's shiu y ooragey. N. *Mian xi. 28.*

Lheid y Ghraih shen hug Jee da'n Theihll, dy dug eh e ynrycan Vac v'er ny gheddyn, nagh jinnagh quoi-erbee chredjagh aynsyn cherraghtyn, agh y Vea ta dy bragh farraghtyn y chofney. N. *Ean iii. 16.*

*Padjeryn.*

Cur uss dooys, O Yeesey, Eonaghtyn firrinagh jeh my *Stayd breib*, dy vod-dym ny s'arryltee goll Ion Cooney hood's.

Ta mee credjal; Hiarn, bishee my Chredjue, dy voddym dy bragh *Graih* y chur Dhyt, as ve biallagh Dhyt, agh ta lheid y Ghraih as yn Aigney-mie dooys dy hauail mee veih cherraghtyn.

\* Lhisagh ny Goan smoo gerjoilagh shoh ve kinjagh er ny lhaih lesh lane Jeeanid, dy vod Traa ve ec y Robble dy smooinghtyn orroo ayns nyn Gree; —as dy hyndaa ad dagh unnane gys Gerjagh e Annym hene, as dy thietal dy chooilley Aggle as Imnea neu-reloongh mychione Pardon ghraysoil as Foayr Yee.

Hear.

## Communion.

## Devotions.

Hear also what St. Paul  
saith :

This is a true Saying,  
and worthy of all Men to  
be received, that Christ Je-  
sus came into the World to  
save Sinners. 1 Tim. i. 15.

Hear also what St. John  
saith :

If any Man sin, we have  
an Advocate with the Fa-  
ther, Jesus Christ the Righ-  
teous, and he is the Pro-  
pitiation for our Sins. 1  
John ii. 1.

I receive this Truth, O Lord,  
with a thankful Heart.—O let  
not that Compassion be laid  
upon me, which moved Thee to  
come into the World to save Sinners.

I have sinned, O blessed Advo-  
cate ; and do therefore put my  
Cause into thy Hands ; that by  
thy Blood and Merits, and power-  
ful Intercession, thy mayest procure  
my Pardon.

## Communion.

*After which the Priest shall proceed, saying,*

Lift up your Hearts.

Answ. We will them up unto the Lord.

Priest. Let us give Thanks unto our Lord God.

Answ. It is meet and right so to do.

*Then shall the Priest turn to the Lord's Table and say,*

**I**T is very meet, right, and our bounden Duty, that we  
should at all Times, and in all Places, give Thanks un-  
to Thee, O Lord, Holy Father, Almighty, Everlasting God

Clasht.



Shirveish.

Padjeryn.

Clasht-jee myrgeddin rish ny  
ta'n Noo *Paul* dy ghra:

Shoh Raa firrinagh, as feeu  
Ard-foiagh ve jeant jeh liorish  
dy chooilley Ghooinee, Dy  
daink Creeft Yeesey gys y  
Theihll dy hauail Peccee. 1  
*Tim. i. 15.*

Clasht-jee myrgeddin rish ny  
ta'n Noo *Ean* gra:

My ta Dooinee erbee jan-  
noo Peccah, ta Rer ain ta  
loayrt er nyn son rish yn Ayr,  
Yeesey Creeft yn fer-cairagh:  
as she eshyn yn Lhiaffaghey  
son nyn Beccaghyn. 1 *Ean ii. 1.*

Ta mee, O Hiarn, goaill hym  
pene yn Raa firrinagh shoh, lesh Cree  
booifal.—O ny lhig da'n *Chymney shen*  
ve caillit orrym's, ren us y veiyghey  
dy heet stiagh 'ly Theihll dy hauail  
Peccee.

Ta mee er n'yanoo, Peccah, O  
*Charrey bannee*; as shen-y-fa ta mee  
cur my Chooish ayns dty Lauyn;  
liorish dty Uill as dty Hoilchynys, as  
dty Phleadeil pooral er my son, dy vod  
oo Leih my Phéccaghyn y choiney  
dou.

Shirveish.

*Ny lurg shoh hed y Saggyrt er e Hoshiaght, gra,*

Trog-jee seose nyn Greeaghyn,

Anf. *Ta shin troggal ad seose gys y Chiarn.*

Saggyrt. Lhig dooin Booife y choirt da nyn Jiarn Jee.

Anf. *Te cooie as cair shen y yannoo.*

*Eisht nee'n Saggyrt chyndaa gys Boayrd y Chiarn, as gra,*

**T**E feer chooie, cair, as nyn Gurrym kianlt, dy lhifagh shin  
ec dy chooilley Hraa, as ayns dy chooilley Ynnyd, Booife  
y choirt Dhyt's, O Hiarn, Ayr Chasherick, Ooilleyniartal,  
Yee dy bragh Farraghtyn!

Here

## Communion.

Here shall follow the proper Preface, according to the Time, if there be any specially appointed: or else immediately shall follow,

## Communion.

**T**herefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to Thee, O Lord most High. Amen.

## Directions and Devotions.

If this Form of praising the most high God, were oftener in Christians Mouths than it is, it would most certainly render them more worthy both to join in this Service here, and in Heaven, with the Angels of God, hereafter.

## Proper Prefaces.

Upon Christmas Day, and seven Days after.

**B**ECAUSE thou didst give Jesus Christ thine only Son to be born as at this Time for us, who by the Operation of the Holy Ghost, was made very Man of the Substance of the Virgin MARY his Mother, and that without Spot of Sin, to make us clean from all Sin. Therefore with Angels, &c.

These short Prayers following may be made use of in your private Devotions, either in Church or at home.

**F**orm in me, O God, by the Power of the same Spirit, all the Graces and Virtues, which thy Holy Son came to teach us, when he clothed himself with our Flesh; in order to restore us to thy Favour, and to fit us for Heaven.

Upon Easter Day, and seven Days after.

## Devotions.

**B**UT chiefly are we bound to praise Thee for the glorious Resurrection of thy Son Jesus Christ our Lord: MAY that all-powerful Spirit which raised up Jesus our Lord from the Dead, Raise us from the Death of Sin unto the Life of Righteousness; that living in the

## Shirveish.

Ayns shoh vees er ny lhaib yn Phadger chooie, cordail rish yn Imbagh, my ta theid er-lheb pointit er y hon : er-nonney chellea-  
ragh vees er ny lhaib,

## Shirveish.

**S**Hen-y-fa marish Ainleyn,  
as Ard-ainleyn, as marish  
oailley Sheshaght Flaunys, ta  
shin cur moylley as ard-voyl-  
ley da dty Ennym gloyroil ; dy  
bragh moylley oo, as gra, Ca-  
sherick, Catherick, Catherick,  
Hiarn Yee jeh'n Cheshaght  
Flaunyslagh, ta Niau as Thaloo lane jeh dty Ghloyr. Gloyr  
dy row hoods, O Hiarn smoo Ard. Amen.

## Ny Padjeryn Imbee.

Son Laa Nollick, as shiaght  
Laa ny lurg.

**E**R-yn-oyr dy dug oo Yee-  
sey Creeft dty Vac ynry-  
can dy ve er ny ruggey corrym  
riih yn Imbagh shoh er ny son  
ain ; va liorish Poar y Spyr-  
ryd Noo er ny yannoo ny eer  
Dooiney jeh stoo yn Voidyn  
Moirrey e Voir ; as then fe-  
gooish Spot dy Pheccah, dy yannoo shinyn glen veih dy chooil-  
ley Pheccah. Shen-y-fa marish Ainleyn, &c.

Son Laa Caisht, as shiaght Laa  
ny lurg.

**A**GH erskyn-oailley ta shin  
kianlt dy chur moylley  
Dhyt son Irree - seose - reeht

## Ynsaghey as Padjeryn.

Dy beagh yn Aght shoh dy voylley  
yn Jee smoo syrje, ny s'menkey ayns  
Beill Creeftenyn, son shickyrys yin-  
nagh eh ad y yannoo ny s'cooie cham-  
mah dy ghoail Ayrn 'sy Chirveish  
shoh 'sy Theihll shoh, chammah as  
ayns Niau, marish Ainleyn Yee, ny  
lurg shoh.

Gloyr  
dy row hoods, O Hiarn smoo Ard. Amen.

Foddee ny Padjeryn giarey shoh, va  
cliaightit er-lheb, edyr ec y Chesill, ny  
ec y Thie.

**J**EAN us cummey aynm's, O Yee,  
liorish Poar y Spyrtyd sheddin,  
oailley ny Grayseyn, as ny Obbragha-  
yn mie, haink dty Vas Catherick dy  
ynsaghey dooin, tra choamres eh eha-  
h ne lesh yn Dooghys ain ; dy choosey  
dooin reeht yn Foar ayd's, as shin  
y yannoo aarloos son Niad.

## Padjeryn.

**D**Y Jean y Spyrtyd oailley-poar-  
al brog seose Yeesey nyu Jiarn  
vein ny Merriu, Mists y broggal veih  
Baase Peccah gy Beu dy Chaityr as

for



## Communion.

## Devotions.

for he is the very Páſchal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath destroyed Death, and by his rising to Life again, hath restored to us everlasting Life. Therefore with Angels, &c.

Upon Ascension Day, and  
seven Days after.

## Devotions.

St. John xii. 26. *Where I am,  
there also shall my Servant be.*

**T**HRO' thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their Sight ascended up into Heaven, to prepare a Place for us; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels, &c.

**G**IVE me, O God, such a lively Faith in this Promise, as may influence my Will, my Heart, and Life;—That devoting myself intirely to thy Service, and following the holy Example of thy Son, I may, through his Merits and Mediation, be made eternally happy.

Upon Whitsunday, and six  
Days after.

## Devotions.

**T**HRO' Jesus Christ our Lord, according to whose most true Promise, the Holy Ghost came down, as at this Time, from Heaven, with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles, to

**I** Adore thy Goodness and Mercy, O God, for the invaluable Blessing of the Gospel, established in these Nations by the Power of the Holy Ghost!—May the same good Spirit, sanctify, govern, and preserve this Church!—Keep all her Members from the Spirit of Error and Delusion!—Guard her Faith against the restless Attempts of Satan and his Agents: and lead all in the Way of Life eternal.

*Shirveish.**Padjeryn.*

gloyroil dty Vac Yeesey Creest  
nyn Jiarn : son eshyn yn Eayn-  
caisht firrinagh, va er ny heb-  
bal er nyn son, as ta er  
n'ghoaill erfooyl Peccah yn  
Theihll ; ta liorish e Vaase er stroie Baase, as liorish e irree  
seose gys Bioys reesht er chofney dooinyn yn Vea dy bragh  
farraghtyn. Shen-y-fa marish Ainleyn, &c.

beaghey ayns y Foayr ayd's, dy vod-  
dym Baase y gheddyn ayns Shee, as  
Fea 'ghoaill ayns Treishteil jeh Ir-  
ree - seose - reesht bannee veih ny  
Merriu.

*Son Jeardeain Frastal, as**Padjeryn.**shaght Laa ny lurg.*

*Noo Ean xii. 26. Raad ta nish, shen,  
Raad myrgeeddin vees my Harvaant.*

**T**Rooid dty Vac smoo deyr-  
graihagh Yeesey Creest  
nyn Jiarn ; ren lurg e Irree-  
seose-reesht smoo gloyroil eh-  
hene y hoilshaghey dy foshlit  
da ooilley e Ostylyn, as hie  
seose ayns y Chilley oc gys  
Niau, dy yannoo aarlooy Yn-  
nyd er nyn son ; raad t'eshyn,  
dy vod shynyn myrgeeddin goll seose ayns shen, as reill marish  
ayns Gloyr. Shen-y-fa marish Ainleyn, &c.

**C**UR dou, O Yee, lheid y *Credjue*  
bioal ayns y Ghialdyn shoh, as  
oddys reill my *Aigney*, my *Chree*, as  
my *Vea* ; --Kiangley mee hene dy slane  
gys dty *Hirveish*, as geiyrt er *Sam-  
pleyr* catherick dty Vac, dy voddym,  
trooid e Hoilchyns as e Loayrt er  
my Lieh, ve jeant maynrey son dy  
bragh.

*Son Jea-doonee Kingeesh, as  
shy Laa ny lurg.*

*Padjeryn.*

**T**Rooid Yeesey Creest nyn  
jiarn ; cordail rish y  
Gialdyn smoo firrinagh echey-  
syn haink y Spyrryd Noo neose  
corrym rish yn Imbagh shoh  
doaltattym veih Niau leth Feiyr  
mooar, myr dy beagh eh Geay  
lajer, ayns callys Chengaghyn  
dy Aile, cheet neose er ny O-  
stylyn, dy ynsaghey ad, as dy

**T**A mee cur Ooashley da dty  
Vieys as dty Vyghin, O Yee,  
son y Baannaght erskyn - insh  
jeh'n Tushtal, t'er ny hoiaghey seose  
ayns ny Ashoonyn shoh liorish Poar  
y Spyrryd Noo ! Dy jean y *Spyrryd*  
*mie* cheddin, *catherickey*, reill, as coad-  
ey yn Agglish ! Freill ooilley ny Ol-  
tyn eck veih'n *Spyrryd* dy Haghryn-  
ys as dy Volteyrys ! Coadee yn  
*Credjue* eck noi Kialgyn anveagh  
*Noid ny-Hanney* as e Harvaantyn ; as

*teach*

## Communion.

*teach* them, and to *lead* them to all Truth, giving them both the *Gift* of divers Languages, and also *Boldness* with fervent Zeal, constantly to preach the Gospel unto all Nations, whereby we have been brought out of *Darkness* and *Error*, into the clear *Light*, and true *Knowledge* of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

## Devotions.

through Jesus Christ our Lord  
*Amen.*

Upon the Feast of Trinity  
only.

**W**HO art one God,  
one Lord; not one  
only Person, but three Per-  
sons in one Substance. For  
that which we believe of  
the Glory of the Father, the  
same we believe of the Son,  
and of the Holy Ghost,  
without any Difference or  
Inequality. Therefore with  
Angels, &c.

## Devotions.

**O** Eternal God, who hast ma-  
nifested thyself to us Chris-  
tians, by thy mighty Love to lost  
Mankind;—Accept of my devout-  
est Thanks, O Father, for send-  
ing thy Son to redeem us.—For  
thy Compassion, O Jesus, in lay-  
ing down thy Life for us;—  
And for thy Graces, O Holy  
Ghost, to make us fit Objects of  
thy Divine Mercy,

*After each of which Prefaces, shall immediately be sung or  
said, as above.*

**T**herefore with Angels and Archangels, and with  
all the Company, &c.

## Rubrick.

*Then shall the Priest, kneel-  
ing down at the Lord's Ta-  
ble, say, in the Name of all  
them that shall receive the Com-  
munion, this Prayer following:*

## Directions.

When the Priest acknowledges  
in the following humble Form, his  
own and the Communicants Un-  
worthiness, and God's unmerited  
Kindness, in admitting them to his  
Table; make this Act of Humi-  
lity your own, by attending to it  
most devoutly.

*levidh*



## Shirveish.

leeideil ad gys dy chooilley ir-  
riney; coyrt daue chammah  
yn Goot dy Ghlaraghyn, as  
myrgeddin *Dunnallys* lesh Graih  
yn Sushtal da dy chooilley Aphoon; liorish ta shin er ve er nyn  
goyrt lhiem afis *Dorraghys* as *Shaghrynys* gys *Sailsbey* follis as  
*Toiggall* firrinagh jeeds, as jeh dty Vac Yeeley Creest. Shen-y-  
fa marish Ainleyn, &c.

## Padjeryn.

leeld shin ooilley ayns Raad y Vea dy  
bragh farraghtyn, trooid Yeeley  
Creest nyn Jiarn! Amen.

Son Feailley'n Trinaid ny lom-  
arcan.

## Padjeryn.

USS un Jee, un Chiarn;  
cha nee un ynryan  
Perfoon, agh three Perfoonyn  
ayns un Vree. Son then ny ta  
shin dy chredjal mychione  
Gloyr yn Ayr, lheid cheddin ta  
shin dy chredjal jeh'n Mac, as  
y Spyrryd Noo, fegooish neu-  
chorrymid erbee. Shen-y-fa  
marish Ainleyn. &c.

O Yee dy bragh beayn, ta er hoil-  
shaghey oo hene dooinyn Creest-  
teenyn, liorish dty Ghraih niartal gys  
Sheelnaue va caillit; —Jean soiaaghey  
yannoo jeh my Vooise smoo crauee,  
O Ayr, son coyrt dty Vac dy yannoo  
Lhiaffaghey er nyn son. —Son dty  
Hymmey, O Yeeley, ayns coyrt sheele  
dty Vioys er nyn son; —As son dty  
Ghrayfeyn, O Spyrryd Noo, dy yan-  
noo shin cooie son dty Vyghin Flau-  
nyffagh.

Lurg dagh Padjer jeu shoh vees chelleeragh er ny ghra, myr  
roie oardit.

Shen-y-fa marish Ainleyn, as Ard-ainleyn, as marish ooilley  
Sheshaght, &c.

## Rubrick.

## Ynsaghey.

Eisht nee yn Saggryt gliooney  
ec Boayrd y Chiarn, gra, ayns  
yn Ennym ocfsyn ooilley ta dy  
ghoail y Chreestiaght, yn Phad-  
jer shoh:

Tra ta'n Saggryt, ayns ny Goan  
imlee shoh, goaill-rish y *Neu seuid*  
echey hene, as y *Neu seuid* ocfsyn ta  
son goaill y Chreestiaght, as *Kenja-*  
*ly* gyn toilliu Yee, ayns goaill ad gys  
e Voayrd; gow nls yn Phadjer imlee  
shoh hood hene, liorish geaisthagh rish  
dy feer chrauee.

## Communion.

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies. We are not worthy so much as to gather up the Crumbs under thy Table. But thou art the same Lord, whose Property is always to have Mercy; grant us, therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

## Rubrick.

*When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may, with the more readiness and Decency, break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth :*

## Directions.

*Here there will be a decent Pause, when you will have Time privately to offer this short Prayer for yourself, and for all present :*

**T**HE good Lord pardon me, and every one here present, who hath prepared his Heart to seek the Lord, tho' he be not cleansed according to the Purification of the Sanctuary, 2 Chron. xxx. 18, 19.

## Communion.

**A**lmighty God, our Heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption, who made there (by his one Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; and did institute, and in his Holy Gospel command us to continue a perpetual Memory of that his precious Death, until his Coming again; Hear us, O merciful Father, we most humbly beseech Thee, and grant that we, receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy In-

CHA

*Shirveish.*

**C**HA vel shin goaill ôtrin dy heet gys shoh dty Voayrd, O Chiarn vyghinagh, treishteil ayns yn Ynrickys ain hene, agh ayns ymmodee dty Vyghinyn mobarey. Cha vel shin fecu wheefh shen as dy haglym seose yn Vrooilliagh fo dty Voayrd. Agh uss y Chiarn cheddin; yn Cliaghtey ayd's eh dy bragh dy hoilshaghey Myghin; Giall dooin er-y fa shen, Hiarn ghrayfoil, myr shen dy ee Feill dty Vac deyr Yeesey Creeft, as dy iu yn Uill echey, dy vod ny Kirp peccoil ainyn ve er nyn yannoo glen liorish y Corp echeyfyn, as ny Animeenyn ain er nyn niec trooid yn Uill simoo doafle echey, as dy vod mayd dy bragh baghey aynfyn, as eashyn ayninyn. *Amen.*

## Rubrick.

*Ynsaghey.*

*Tra ta'n Saggyrt, sbassoo roish y Voayrd, myr shen er chiartaghey yn Arran as y Feeyn, dy wod eh ny s'aashagh as ny s'feudee brishey yn Arran kiongoirt rish y Pobble, as goaill y Cappan ayns e Laueyn, nee eh lhaih yn Phadjer shoh dy chasberickey yn Arran as y Feeyn:*

*Nish vees Caa jesh dhyt dy hebbal seose er-lheh yn Phadjer ghiare shoh er dty bon hene, as adfyn oolley ta kionfenish:*

**D**Y jean y Chiarn mie leih dooys, as da dagh unnane t'ayns shoh kionfenish, ta er chiartaghey e Chree dy hirrey yn Chiarn, ga nagh vel eh cheet seose gys slane Towse Casberickys y Chiamble. 2 Recort, xxx. 18, 19.

*Shirveish.*

**Y**EE Ooilleyniartal, nyn Ayr Flaunyslagh, ren jeh dty Vyghin veigh cur dty ynryan Vac Yeesey Creeft dy hurranse Baase er y Chrosh son y Kionniaght-reeht ain; ren ayns shen (liorish yn un Oural jeh hene un cheayrt er ny hebbal) Oural, Chebbal, as Lhiafflaghey slane, firrinagh, as fondagh son Peccaghyn y Theihll oolley, as doardee eh, as ayns e Hushtal casherick hug eh sarey dooinyn dy reayll Cooinaghtyn kinjagh jeh shen e Vaase deyr derrey'n Cheet echey reesht: Clasht rooin, O Ayr vyghinagh, ta shin dy feer imlee guee ort; as giall dy vod shinyn, liorish goaill ad shoh dty Chretooryn dy Arran as dy Feeyn, cordail rish Oardagh casherick dty Vac nyn Saual-tagh Yeesey Creeft, ayns Cooinaghtyn jeh e Vaase as e Hur-

stitution

## Communion.

stitution, in Remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood : who in the same Night that he was betrayed, took Bread, and when he had given Thanks, he brake it, and gave it to his Disciples, saying, Take, eat : This is my Body which is given for you ; do this in Remembrance of me. Likewise after Supper he took the Cup ; and when he had given Thanks, he gave it to them, saying, Drink ye all of this ; for this is my Blood of the New Testament, which is shed for you, and for many, for the Remission of Sins ; Do this, as oft as ye shall drink it, in Remembrance of me. *Amen.*

## Directions and Devotions.

*Say secretly*,—Send down thy Spirit and Blessing upon this Means of Grace and Salvation, which thou thyself, O Jesus, hast ordained.

## Rubrick.

*Then shall the Minister first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests and Deacons, in like manner, (if any be present) and after that to the People also in Order, into their Hands, All meekly kneeling.*

## Directions.

While the Minister and others are receiving the Communion, you may employ the Time you have to spare in reading some of the Scriptures following, and the Meditations upon them.

Remember that no Posture can be too humble when we are to receive a Pardon, and a Pardon which must deliver us from Death eternal.

## DEVOTIONS.

St. Luke xv. 2. *The Pharisees murmured, saying, This Man receiveth Sinners, and eateth with them.*



*Shirveish.*

anse, ve goaill Ayrn jeh e Chorp as e Uill finoo bannit: Ayns  
 n Oie cheddin y'eh er ny vrah, ghow eh Arran, as tra v'eh  
 rreih Booife y choirt, vrish eh, as hug eh eh da ny Ostyllyn  
 chey, gra, Gow-jee, ee-jee, shoh my Chorp t'er ny choirt  
 er nyn son eu; jean-jee shoh ayns Cooïnaghtyn jeem's. Myr-  
 eddin lurg Shibber ghow eh yn Cappan; as tra v'eh er choirt  
 Booife, hug eh daue eh, gra, Iu-jee ooilley jeh shoh; son shoh  
 ny Uill's jeh'n Chonaant Noa, t'er ny gheayrtey er ny son eu-  
 sh, as er son ymmodee, son Leih Peccaghyn: Jean-jee shoh,  
 ha mennick as iu-ys shiu eh, ayns Cooïnaghtyn jeem's.  
 men.

*Ynsaghey as Padjeryn.*

Abbyr rhyt bene,---Cur neose dty Spyrryd as dty Vannaght  
 ny Saaseyn shoh dy Ghrayfe as dy Haualtys, t'ou hene, O  
 celey, er n'oardrail.

*Rubrick.*

Eisht nee'n Saggyrt eh-bene  
 baill hoshiaght y Chreestiaght  
 ayns Arran as Feeyn, as goll  
 t'er e Hoshiaght dy hirveish yn  
 booid cheddin er ny Aspickyn,  
 saggyrtyn, as Shirveish (my  
 ees veg jeu kionsenish) as ny  
 rg shen er y Pobble myrged-  
 in ayns nyn Goorse, Ooillee  
 y imlee er nyn Ghloony, n,  
 er eh ayns ny Laueyn oc.

*Ynsaghey.*

Choud as ta'n Saggyrt as feallagh  
 elley goaill y Chreestiaght, foddee uis  
 baarail y Traa t'ayd dy haghney,  
 ayns thain Paart-jeh ny Ayrnyn shoh  
 jeh Goo Yes, ta soit theele ny lurg  
 shoh, as ny Smooïnaghtyn craue  
 t'orroo.

Cooinee nagh vel Aght erbee od-  
 dys ve ro-imlee, tra ta shin dy ghed-  
 dyn Pardoon, as shen neeth P-  
 doon thegin shin y livrey veih Baale  
 dy bragh beayn.

*P A D J E R Y N.*

Noo Luke xv. 2. Ren ny Phariseeyn tallagh, gra, Ta'n  
 ooinney shoh soïaghey jeh Peccee, as gee mároo.

T

I thank

## Devotions.

**I** Thank thee, O *Jefus*, for this Instance of thy Charity for Sinners; I do indeed confess, that I am one of that wretched Number; and do beseech thee to receive me, tho' a very unworthy *Guest*, that I may eat at thy Table, and be Partaker of thy Favour.

Matth. xx. 32, 33. *Jefus said, What will ye that I should do unto you? The blind Men said, Lord, that our Eyes may be opened.*

**O** Lord, thou knowest the *Desires* of my Heart; for it is thy Grace that has wrought them in me, and besides thee there is none else that can help me:—I pray thee, therefore, that thou wouldst have Compassion on me; as thou hadst on these blind Men:—That the *Eyes* of my Mind may be opened:—That I may recover the *Light* which Sin hath deprived me of:—That I may see the great *Goodness* of God, in sending thee to redeem us:—That I may see the due *Reward* of Sin in thy *Sufferings* and *Death*.—And that I may follow thy *holy Example* all the Days of my Life.

St. Mark ii. 17. *I came not to call the Righteous, but Sinners to Repentance.*

**O** Lord, who hast called me to Repentance by thy Word, and by this Ordinance, call me also by thy Grace; but call me so powerfully, that I may not turn a deaf Ear, and that I may not resist thy Call: I am forced indeed to bring my Sins along with me; but it is to crucify them with thee, and with a full Purpose, through thy Grace, never to return to those Sins I have repented of.

St. John vi. 58. *He that eateth of this Bread shall live for ever.*

*Padjeryn.*

**T**A mee cur Booife dhyt, O *Yeesey*, son y Cowrey shoh jeh dty Ghraih meigh da Peccee; ta mee-dy jarroo goaill-rish, dy vel mee unnane jeh'n Earroo hreih shen; as ta mee guee ort, dy yannoo soiaghey jee'm, ga ta mee *Goaldagh* feer neu-fee'u, dy voddym gee ec dty Voayrd, as Ayrn y ghoail jeh dty Chenjallys.

Noo Mian xx. 32, 33. *Dooyrt Yeesey, Cre bailliu mee dy yannoo er ny son eu? Dooyrt ny Deiney doal, Hiarn, dy vod ny Sooillyn ain ve er nyn vosley.*

**O** Hiarn, ta Fys ayd er *Yeearreeyn* my Chree's; son she dty Ghrayse t'er n'obbraghey ad aynym, as cheu-mooie jeed's cha vel unnane erbee elley oddys cooney lhiam:---Ta mee guee ort, er-y-fa shen, oo dy yannoo Chymmey orrym's, myr ren oo er ny *Deiney doal shoh*:---Dy vod *Sooillyn* my Aigney ve er nyn vosley:---Dy voddym reesht geddyn y *Soilshy* ta Peccah er n'ghoaill voym:---Dy voddym takin *Mieys vooar* Yee, ayns ufs y choyrt dy livrey shin veih Bondiaght nyn Beccaghyn:---Dy voddym *Leagh* cooie Peccah y akin ayns dty *Hurranse* as dty *Vaase*.---As dy voddym geiyrt da dty *Hampleyr casherick* ooilley Laghyn my Vea.

Noo Mark ii. 17. *Cha daink milb dy eamagh er y Vooinjier chairal, agb er Peccee gys Arrys.*

**O** Hiarn, t'er n'eamagh orrym's gys Arrys *liorish dty Gboo*, as *liorish yn Oardaghey shoh*, eie orrym myrgeddin liorish dty *Ghrayse*; agb cur dou lheid yn Eam pooaral shen, nagh der-ym *Cleaysh vouyr* huggey, as shassoo magh noi dty Eam: Ta mee dy jarroo eginit dy chur lhiam my Pheccaghyn marym; agb she dy *chrossy* ad mayrt's te, as lesh slane Chiarail, trooid Grayse Yee, gyn dy bragh dy hyn laa reesht gys ny Peccaghyn shen ta mee er n'ghoaill Arrys jeu.

Noo Ean vi. 58. *Bee eshyn ta gee jeh'n Arran shoh bio son dy ragb.*

O Jesus

## Devotions.

**O** Jesus, who hast made the Life of our Souls to depend upon this Bread, grant that I may never render myself unworthy to receive so great a Blessing, or deprive myself of it by my own Negligence.—Make it a Principle of immortal Life to me, by uniting me to thee, and to thy Body, that I may be made Partaker of a Divine Nature.

Exod. xii. 23. *When he seeth the Blood (of the Paschal Lamb) on the Door, he will not suffer the Destroyer to come in to smite you.*

**O** Jesus, the true Paschal Lamb, who by thy precious Blood hast paid the Debt due to the divine Justice, and hast delivered us from the Power of the Destroyer! —Let me never want this Token of my Redemption, this saving Mark of thy Almighty Protection, against the Power of the Devil, who is continually seeking whom he may devour.

1 Cor. xi. 28. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

**T**HAT I am invited to thy Table, is not because I am worthy, but because thou, O God, art infinitely good and kind. Pity my Infirmities, which are known to Thee, and accept of my imperfect Obedience to this Command.—I acknowledge my Unworthiness;—I place all my Hopes in thy Mercy and Promises in Jesus Christ; I sincerely purpose to lead a Christian Life,—and to use all Diligence to make my Calling and Election sure: With these Purposes I go to thine Altar, trusting in thy Goodness for the Pardon of my Defects, and for an Increase of all those Graces that are necessary to make me more worthy to eat of that Bread, and drink of that Cup.

O Yeefy



*Padjeryn.*

O Yeeſey, t'er choyr't er Bioys ny Hanmeenyn ain dy lhie er yn Arran ſhoh, giall-nagh jean-yms dy bragh mee-hene y yahnnoo neu-fee'u dy chofney Bannaght cha ooafle, ny mee-hene y ghiarey jeh lioriſh my Veerioofe hene. — Jean eh dy ve *Bun* y Veaveayn dou, lioriſh mee-hene y *ſniemmey* hoods, as gys dty *Chorp*, dy voddym ve jeant Ayrnagh jeh'n Dooghys Flaunysfagh.

Exod. xii. 23. *Tra hee eh Fuill (yn Eayn Caiſht) er y Dorrys, cha jean eh ſurranſe y Stroider dy heet ſtiagh dy woalley ſhiu.*

O Yeeſey, yn *Eayn Caiſht* firrinagh, ta lioriſh dty Uill gheyr er n'eeck yn *teeaghyn* va cair da dty Chairys Flaunysfagh, as ta er livrey thinyn veih *Pooar* y Stroider! Ny lhig dooin dy bragh ve laccal yn *Cowrey* ſhoh jeh my Chionniaght-reeſht veih Peccah, yn *Eearlys* ſhickyr ſhoh jeh dty Choadey ooilley-niartal, noi Pooar y Drogh-spyrryd, ta ſheer ſhirrey quoi oddys eh y ſtroie.

I Cor. xi. 28. *Lhig da Dooinney eh hene y eysht, as myr ſhen lhig da gee jeh'n Arran ſhen, as giu jeh'n Chappan ſhen.*

DY vel mee er my chuirrey gys dty Voayrd's, cha vel eh ſon dy vel mee feeu, agh ſon dy vel uſs, O Yee, erſkyn-inſh mie as dooie. Jean Chymmey er my Annooinidyn, orroo ta *Fys ayd*, as jean Soiaghey y yannoo jeh'n *Viallys* voal aym gys y Sarey ſhoh.----Ia mee goaill-riſh my *Neu-feeuid* hene;---Ta mee coyrt ooilley my Hreiſhteil ayns dty *Vyghin* as dty *Ghialdynyn* trooid Yeeſey Creest; ta mee dy ſhickyr kiarail Bea Chreeſtee y leeideil,---as ve cha kiaralagh as oddym, dy yahnnoo yn *Stayd*, *buggey* va mee er ny eam as er my reib, *ſhickyr*: Leſh ny Gialdynyn ſhoh ta mee goll gys dty *Altar's*, treishteil ayns dty Vieys ſon Leih jeh my *Oiljyn*, as ſon Biſhaghey jeh dy chooilley Ghrayſe ta ymmyrchagh dy yannoo mee ny s'fee'u dy ee jeh'n Arran ſhen, as dy iu jeh'n Chappan ſhen.

Rubrick

## Communion.

## Rubrick.

*When the Minister delivereth the Bread to any one, he shall say,*

**T**HE Body of our Lord Jesus Christ, which was given for Thee, preserve thy Body and Soul unto everlasting Life.——Take and eat this in Remembrance that Christ died for Thee, and feed on him in thy Heart by Faith and Thanksgiving.

## Devotions.

*Amen.*—May it be unto me according to thy Word, a Seal of my Pardon, and a Pledge of my Salvation !

## Rubrick.

*And the Minister that delivereth the Cup to any one, shall say,*

**T**HE Blood of our Lord Jesus Christ, which was shed for Thee, preserve thy Body and Soul unto everlasting Life.——Drink this in Remembrance that Christ's Blood was shed for Thee, and be thankful.

## Devotions.

*Amen.*—May the Blood of Christ cleanse me from all Sin, and may the Remembrance of his Death be ever seasonably present with me !

Blessing, and Honour, and Glory, and Thanksgiving, and Power, be unto God, and unto the Lamb, for ever and ever. *Amen.*

## Rubrick.

*Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition :*

## Directions.

Now return to your Seat, that you may not hinder others from coming to the Altar.—At the End of this Service you will find proper *Meditations* wherewith to entertain yourself, until all have received the Communion.

*Shirveish.*

Rubrick.

*Tra ta'n Saggirt liorey yn Arran da Persoon erbee, nee eh gra,*

**C**ORP nyn Jiarn Yeesey Creest hie er coyrt er dty hon's, dy vreill eh dty Chorp as dty Annym gys y Vea dy bragh farraghtyn.---Gow as ee hoh ayns Cooinaghtyn dy hur Creest Baase er dty hon, as Jean beaghey er ayns dty Ehree lefh Credjue as Toyrt-booife.

*Padjeryn.*

*Amen.*—Dy row eh dooys cordail rish dty Ghoo, ny Seal jeh my Phardoon, as ny Ghioal jeh my Haualtyst!

Rubrick.

*As y Saggirt ta liorey yn Cappan da Persoon erbee, nee gra,*

**F**UILL nyn Jiarn Yeesey Creest hie er deayrtey er dty hon's, dy vreill eh dty Chorp as dty Annym gys y Vea dy bragh farraghtyn.---Iu hoh ayns Cooinaghtyn dy row Fuill Chreest er ny gheayrtey er dty hon, as bee booifal.

*Padjeryn.*

*Amen.*—Dy Jean Fuill Chreest mish y ghenney veih dy chooilley Pheccab, as dy row Cooinaghtyn jeh e Vaase dy bragh 'sy Traa cooie dy kinjagh mairym!

Bannaght, as Ooashley, as Gloyr, as Toyrt-booife, as Poar, dy row gys ee, as gys yn Eayn, son dy bragh as dy bragh. *Amen.*

Rubrick.

*Ynsaghey.*

*Eisht nee yn Saggirt gra Padjer y Chiarn, yn Pobble fockley marish dy chooilley Accan:*

Nish chyndaa gys dty Seat, nagh bee oo 'sy gaad dy lhiettal feallagh elley veih cheet gys yn Altar.—Ec jerrey yn Chirveish shoh nee oo fed-dyn Smooiinaghtyn crause cooie dy vaarail dty Hraa orroo, derrey vees dy chooilley unnane erreish goaill y Chreestiaght.

OUR

## Communion.

## Directions.

**O** UR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation. But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Now being made *one with Christ, and Christ with us*, we have free Liberty to apply to God as our Heavenly Father, and to hope for all the Blessing which a tender Father knows to be necessary for us.

*After shall be said as followeth.*

*Observations and Directions.*

**O** Lord, and heavenly Father, we thy humble Servants intirely desire thy fatherly Goodness, mercifully to accept this our Sacrifice of Praises and Thanksgiving; most humbly beseeching Thee to grant, that by the Merits and Death of thy Son Jesus Christ, and thro' Faith in his Blood, we and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion. And here we offer and present unto Thee, O Lord, ourselves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto Thee; humbly beseeching Thee, that all we, who are Partakers of this holy Communion, may be fulfilled with thy Grace, and heavenly Benediction. And altho' we be unworthy, through our manifold Sins, to offer unto Thee any Sacrifice; yet we beseech Thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences, thro' Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto Thee, O Father Almighty, World without End. *Amen.*

Now join with the Church, and dedicate your whole Self your Spirit, Soul and Body unto God and to his Service with the greatest Sincerity and Devotion.



# SHIBBER Y CHIARN.

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*Shirveish.*

*Tnsaghey.*

**A** YR ain, t'ayns Niau; Ca-  
sherick dy row dt'Ennym,  
Dy jig dty Reeriaght. Dt'aig-  
ney dy row jeant er y Thalloo,  
myr te ayns Niau. Cur dooin  
nyn Arran jiu as gagh laa. As

eih dooin nyn Loghtyn, myr ta shin leih dauesyn ta jannoo  
Loghtyn nyn 'oi. As ny leeid shin ayns Miolagh; Agh livrey  
shin veih Olk: Son lhiats y Reeriaght, as y Phooar, as y  
Ghloyr, son dy bragh as dy bragh. *Amen.*

Nish dy vel shin jeant *unnane marish*  
*Creest, as Creest marinyn*, ta slane Rea-  
mys ain dy ghoill gys *Jee* myr nyn  
*Ayr Flaunyflagh*, as dy hreishteil son  
dy chooilley Vannaght ta Fys ec *Ayr*  
*doote* dy ve ymmyrchagh er nyn son.

*List vees er ny ghra myr shoh:*

*Coyrle as Tnsaghey.*

**O** Hiarn as Ayr Flaunyflagh,  
ta shinyn dty Harvaantyn  
imlee dy crecoil geeearree er  
dy Vieys ayroil, dy myghin-  
gh dy yannoo foiagh jeh shoh  
nyn Oural dy Voylley as

Nish gow Padjer marish yn Agglissh,  
as jean dry slane Hene y chasherick-  
ey, dty *Spyryd*, dty *Annym*, as dty  
*Ghallin*, gys Jee as gys e Hirveish,  
lesh y *Jeeanid* as y *Gbraueaght*  
s'crecoil.

ooife; dy feer imlee guce ort dy ghialdyn, liorish Toilehyns  
Baafte dty *Vac Yeesey Creest*, as trooid Credjue ayns yn Uill  
they, dy vod shinyn as ooilley dty slane Agglissh leik nyn Bec-  
ghyn y gheddyn, as dy chooilley Vondeish elley jeh'n Sur-  
se echey. As ayns shoh ta shin chebbal hoods, O Hiarn,  
ain-hene, ny Anmeenyn, as ny Kirp ain, dy ve Oural resoon-  
h, casherick, as bioal dhyt; dy imlee guce ort, dy vod shin-  
ooilley ta goaill Ayrn jeh'n Chreestiaght chasherick shoh,  
er nyn yannoo magh lesh dty Ghrayle as dty Vannaght  
unyflagh. As ga dy vel shin neu-feeu trooid nyn ymmodee  
ccaghyn dy hebbal dhyt's Oural erbee; foast ta shin guce  
dy yannoo foiagh jeh shoh nyn Gurrym as nyn Shirveishi  
nlt; cha nee towse y Toilehyns ain, agh pardooney nyn  
ghtyn, trooid Yeesey Creest nyn Jiarn; liorishyn, as marish-  
ayns Unnaneys y *Spyryd Noo*, dy row dy chooilley  
ahley as Gloyr hoods, O Ayr Ooilley-niartal, seihll gyn  
rey. *Amen.*

U

Or

*Communion.**Or this :*

**A**Lmighty and everlasting God, we most heartily thank Thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy Favour and Goodness towards us; and that we are very Members incorporate in the mystical Body of thy Son, which is the blessed Company of all faithful People; and are also Heirs through Hope of thy everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with thy Grace that we may continue in that holy Fellowship, and do such good Works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be all Honour and Glory, Without End. *Amen.*

*Then shall be said or sung.**Observations.*

**G**Lory be to God on high, and in Earth Peace, Good-will towards Men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give Thanks to Thee, for thy great Glory, O Lord God, Heavenly King, O the Father Almighty.

After the Example of our Lord, who when he had ordained and instituted this Sacrament, sung an Hymn; so do we praise God the Father, Son and Holy Ghost, for our Redemption in this most excellent Hymn.

O Lord, the only begotten Son, Jesu Christ; O Lamb of God, Son of the Father, that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, have mercy upon us. Thou that takest away the Sins of the World, receive our prayer.

*Shirveish,**Ny sbob,*

O Oilley-niartal as Yee dy bragh bio, ta shin dy feer qhreeoil cur Booife dhyt, son dy gooidfave lhiat dy veaghey shin, ta dy cooie er n'ghoail ny Folliaghtyn casherick shoh, lesh Beaghey spyrrydoil then jeh Corp as Fuill smoo ooalle dty Vac nyn Saualtagh Yeesey Creeft; as liorish then dy vel oo cur shickyrys dooin jeh dty Oayr as dty Vieys hopin; as dy vel shin Oltyn firrinagh goit stiagh ayns Corp follit dty Vac, a'n Cheshaght vannit jeusyn ooilley ta Credjal; as dy vel shin myrgheddin Eiraghyn trooid Treishteil jeh dty Reeriaght dy bragh farraghtyn, liorish Toilchinys Baase as Surranse smoo ooalle dty Vac deyr. As dy feer imlee ta shin guce ort, O Ayr Flaunysfagh, myr then dy niartaghey shin lesh dty Ghrayse, dy god mayd tannaghtyn ayns y Cheshaght chasherick then, as ooilley lheid ny Obbraghyn mie then y yannoo as t'ou ufs er oiaghey roin dy immeaght ayndop, trooid Yeesey Creeft nyn Hiarn; huggeysyn, mayrt's as y Spyrryd Noo, dy row dy chooilley Ooalhley as Gloyr, Seihll gyn Jerrey. *Amen.*

*Eisht vees er ny ghra, ny er ny  
ghoail,*

*Insaghey.*

GLOYR dy row gys Jee er yn yrrid, as er y thalloo Shee, Aigney-mie gys Deiney. Ta shin dy dty Voyley, ta shin dy dty Vannaghey, ta shin cur Ooalhley dhyt, ta shin dy dty Ghloyraghey, ta shin cur Booife dhyt son dty Ghloyr ooar, O Hiarn Yee, Ree Flaunysfagh, Jee yn Ayr Oilley-niartal.

Lurg Sampleyr nyn *Hiarn bannit*, quoi, tra v'eh er harey as er n'oar-drail y Sacrament shoh, ren Arrane spyrrydoil y ghoail; myr then ta shinyn cur Moylley da Jee yn Ayr, y Mac, as y Spyrryd Noo, son nyn Livrey-ys veih Kerraghey Peccah, ayns yn Arrane spyrrydoil smoo ooalle shoh.

O Hiarn, yn ynrycan Vac er-ny-gheddyn Yeesey Creeft; O Hiarn Yee, Eayn Yee, Mac yn Ayrey, ta goaill erfooyl Peccaghyn y Theihll, jean Myghin orrin. Ufs ta goaill erfooyl Peccaghyn y Theihll, jean Myghin orrin: Ufs ta goaill erfooyl

our

## Devotions.

our Prayer. Thou that fittest at the Right Hand of God the Father, have Mercy upon us,

For thou only art holy, Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most High in the Glory of God the Father. *Amen.*

## Communion.

## Rubrick.

*Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing :*

## Directions.

*Receive this Blessing as coming from God himself, with all imaginable Devotion.—The Reason and Manner of receiving this Blessing, see below. \**

**T**HE Peace of God, which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

## COLLECTS.

**A**SSIST us mercifully, O Lord, in these our Supplications and Prayers, and dispose the Way of thy Servants towards the Attainment of everlasting Salvation;

\* The solemn Blessing with which the Priest dismisseth the People after the daily Sacrifice, by God's especial Order, (*Numb. vi. 24.*) was this: —*The LORD bless thee, and keep thee; the LORD make his Face to shine upon thee and be gracious unto thee — The LORD lift up the Light of his Countenance upon thee, and give thee Peace.*

And with what Devotion they received this Blessing, we are told *Eccles. i. 21.* — *The Priest lifted up his Hands over the Congregation, to give the Blessing of the LORD with his Lips; and they bowed themselves down, that they might receive a Blessing from the Most High*

And lest any one should think too lightly of this Blessing, because pronounced by a poor Mortal like himself, it is added, (*Numb. vi. 27.*) *The Lord will bless him*: — Shewing, that the Effect of the Blessing does not depend upon Man, but upon the Ordinance of God, from the Mouth of his own Minister, whom GOD hath chosen to bless in the Name of the LORD, *Deut. xxi. 5.*

Pec-



*Shirveish.*

Peccaghyn y Theihll, gow nyn Badjer. Ufs ta dty hoie er Laue Yesh Yee yn Ayr, jean Myghin orrin.

Son ufs dty lomarcen ta cafferick, Ufs dty lomarcen y Chiarn, Ufs dty lomarcen, O Chreeft, marish y Spyrryd Noo, smoo Ard ta ayns Gloyr Yee yn Ayr. *Amen.*

*Shirveish.**Ynsaghey.*

## Rubrick.

*Eisht nee yn Saggyrt (er-nonney yn Aspick, my t'eh kionfenish) lbiggey daue goll roue lesh y Bannaght shoh.*

Gow yn Bannaght shoh myr cheet veih Jee hene, lesh y Chraueaght s'jeeaney.—Yn Oyr as yn Aght dy ghoail y Bannaght shoh, hee oo Kione heefe y Duillag. \*

**S**HEE Yee ta erskyn dy chooilley Hushtey, dy vreill eh ny Creaghyn as ny Aignaghyn euish ayns Fyslyree as Graih Yee, as jeh e Vac Yeesey Creeft nyn Jiarn: as Bannaght Yee Ooilley niartal, yn Ayr, y Mac, as y Spyrryd Noo, dy row ny mast' eu, as dy hannaghtyn meriu er son dy bragh. *Amen.*

## P A D J E R Y N.

**N**iartee lhiem dy myghinagh, O Hiarn, ayndoo shoh nyn Aghinyn as nyn Badjeryn, as jean aarloos Raad dty Harvaantyn dy heet gys y Taualtys dy bragh farraghtyn; maffey

\* Yn Bannaght arrymagh hug y Saggyrt da'n Pobble ec goll roue lurg yn Oural gagh Laa, liorish Oardaghey Yee hene, (*Earroo vi. 24*) va shoh:—Dy jean y **CHIARN** dty vannaghey as dty reayll; dy jean y **CHIARN** er e Eddin dy hoilshen ort, as dy bee eh graysoil dhyt.—Dy drog y **CHIARN** scose Soilshy e Eddin ort, as dy der eh dhyt dhe.

As lesh cre'n Chraueaght ghow ad y Bannaght shoh, t'er ny insti dooin Ecclus. 1. 21.—Hrog y Saggyrt sesse e Laueyn harrish y Chesaght, dy chur Bannaght y **CHIARN** lesh e Veillyn; as chroyni ad sbeese ad hene, dy gbeddyn yn Bannaght veih'n Er smoo syrjey.

As er aggle dy jinnagh Persoon erbee smooinaghtyn ro-eddrym jeh'n Bannaght shoh, son dy vel eh focklit magh liqrish Dooiney boght baasoil gollish hene, te ny sodjey er ny ghra, (*Earroo vi. 27*) *Mish y Chiarn nee eh y vannaghey*:—Soilshaghey, nagh vel Bree yn Vannaght lhiem er Dooiney, agh er Oardaghey Yee, veih Beaal e Hirveishagh hene, eh ta **JEE** er reib dy vannaghey ayns *Ennyan y CHIARN*, Deut. xxi. 5.

that

## Communion.

that among all the Changes and Chances of this mortal Life, they may ever be defended by thy most gracious and ready Help, through Jesus Christ our Lord. *Amen.*

**O** Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our Hearts and Bodies in the Ways of thy Laws and in the Works of thy Commandments, that through thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, through our Lord and Saviour Jesus Christ. *Amen.*

**G**rant, we beseech Thee, Almighty God, that the Words which we have heard this Day with our outward Ears, may thro' thy Grace be so grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praise of thy Name, through Jesus Christ our Lord. *Amen.*

**P**revent us, O Lord, in all our Doings, with thy most gracious Favour, and further us with thy continual Help; that in all our Works, begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlasting Life, through Jesus Christ our Lord. *Amen.*

**A**lmighty God, the Fountain of all Wisdom, who knowest our Necessities before we ask, and our Ignorance in asking; We beseech Thee to have Compassion upon our Infirmities; and those Things which for our Unworthiness we dare not, and for our Blindness we cannot ask, vouchsafe to give us, for the Worthiness of thy Son Jesus Christ our Lord. *Amen.*

**A**lmighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name, we beseech Thee mercifully to incline thine Ears to us, that have made now our

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## *Shirveish.*

dy chooilley Chaghlaa as Taghyrt jeh'n Ve a varvaanagh shoh, dy vod ad dy bragh v'er nyn vendeil liorish dty Chooney's smoo ghrayfoil as aarlo, trooid Yeeley Creeft nyn Jiarn. *Amen.*

**O** Hiarn Ooilley-niartal, as Yee dy bragh farraghtyn, dy gooidfave lhiat, ta shin guce Ort, dy leeideil, dy chalherickey, as dy reill chammah ny Creeaghyn as ny Kirp ain ayns Raaidyn dty Leighyn, as ayns Obbraghyn dty Annaghyn; trooid dty Choadey smoo niartal chammah nish as dy bragh, dy vod mayd v'er nyn vreyll ayns Corp as Annym, trooid nyn Jiarn as Saualtagh Yeeley Creeft. *Amen.*

**G** Iall, ta shin guce ort, Yee Ooilley-niartal, dy vod ny Goan ta shin er chlashtyn jiu lesh ny Cleayshyn ain er cheumooie, ve trooid dty Ghrayse myr shen fraueit cheu-shtie ayns ny Creeaghyn ain, dy vod ad gymmyrkey magh aynin yn Mels dy Ve a vie, gys Ooashley as Moylley dt' Ennym's, trooid Yeeley Creeft nyn Jiarn. *Amen.*

**G** OW roin, O Hiarn, ayns ooilley nyn yannoo lesh dty Oayr snioo ghrayfoil, as cur shin er nyn doshiaght lesh dty Chooney kinjagh; ayns ooilley nyn Obbraghyn ta shin er n'yannoo toshiaght orroo, er hannaghtyn ayndoo, as er chur jerrey orroo aynyd's, dy vod mayd dty Ennym casherick y ghloyraghey, as ec y jerrey liorish dty Vyghin yn Ve a dy bragh farraghtyn y gheddyn, trooid Yeeley Creeft nyn Jiarn. *Amen.*

**Y** EE Ooilley-niartal, bun dy chooilley Chreenaght, ta fys ayds er yn Ymmyrch ain roish my vel shin shirrey, as er y Vee-bushtey ain ayns shirrey; Ta shin guce ort dy yannoo Chymmey er ny Annooinidyn ain; as ny Reddyn shen son y Neu-feeuid ain nagh lhoys dooin, as son y Deillid ain nagh vod mayd y hirrey, dy gooidfave lhiat ad y chur dooin, son Toilchynys dty Vac Yeeley Creeft nyn Jiarn. *Amen.*

**Y** EE Ooilley-niartal, t'er n'ghialdyn dy chlashtyn ny Accanyn ocyn ta gearree ayns Ennym dty Vac; Ta shin guce ort dy myghinagh dy chlashtyn rooinyn ta nish er n'yannoo nyn  
Prayers

## Communion.

Prayers and Supplications unto Thee; and grant that those Things which we have faithfully asked according to thy Will, may effectually be obtained, to the Relief of our Necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord. *Amen.*

## Rubrick.

*And note, that every Parishioner shall communicate at the least three Times in the Year, of which Easter to be one, &c.*

Flock more frequent Opportunities of testifying their Love to Jesus Christ:—Of increasing their Graces, and securing their Pardon and Salvation!

## Observations, &amp;c.

THREE TIMES A YEAR.—God forbid that any good Christian should make this an Excuse for receiving no oftener, if he has an opportunity! And Woe be to that Pastor, who will not give the well-disposed Part of his

of testifying their Love to Jesus Christ:—Of increasing their Graces, and securing their Pardon and Salvation!



*Shirveib.*

Badjeryn as nyn Aghinyn hood: as giall dy vod ny Reddyn then, ta shin liorish Credjue er ycearree cordail rish dty Aigney, ve dy breeoil er ny gheddyn, gys eddrymaghey nyn Ymmyrch, as gys foiaghey magh dty Ghloyr, trooid Yeesey Creest nyn Jiarn. *Amen.*

## Rubrick.

*As lhig Tafey ve goit, dy nbegin da dy chooilley unnane 'sy Skeerey yn Chreestiaght y ghoail three Keayrtyn 'sy Vlein ec y Chooid sloo, yn Chaisht dy ve unnane jeu, &c.*

shaghey nyn Ghraih da Yeesey Creest:—Dy vishaghey ny Grayfeyn os, as dy yannoo shickyx jeh nyn Bardeen as nyn Saualtys!

*Ynsaghey, &c.*

THREE KEAYRTYN 'SY VLEIN.  
---Ny lhig eh Jee dy jinnagh Creest-tee mie erbee Leshtal y yannoo jeh shoh son gyn goaill ny s'menkey yn Chreestiaght, my ta Caa echey! As Smerg da'n Boohilley-anney shen, nagh der da'n Vooijer chraucee ayns e Hioltane Caa ny s'menkey dy hoil-

PRIVATE



PRIVATE  
DEVOTIONS  
AFTER THE  
SACRAMENT,  
EITHER

*In the Church, or at Home.*

**A**FTER you have received, and are returned to your Seat, you may (as you have Time) continue your Devotions.

And remember, that *now is the proper Season* to beg of God the *Graces* and *Blessings* you most desire; whether for *Yourself*,—for your *Friends*,—or for your *Enemies*, who should always have a Place in your *Prayers*.

And be not under any Concern for suitable Words to make known the Desires of your Heart.—*God is our Father*, and will understand his *Childrens* Meaning, however imperfectly expressed. —You know how the hum-

PADJERYN  
ER-LHEH  
LURG Y  
CHREESTIAGHT,  
EDYR

*Ayns y Chceill, ny ec y Thie.*

**L**URG dhyt v'er ghoall y Chreestiaght, as er hyn-daa gys dty Seat, foddee oo, (myr ta Traa ayd) goll er dty hoshiaght lesh dty Phadjeryn.

As cooinee, dy nee *nish* Traa cair dy ghuee gys Jee son ny Grayfeyn as ny Bannaghtyn smoo t'ou dy yeearee; edyn Dhyt bene,---da dty Chaarijn, ny da dty Noidyn, ad lhisagh dy kinjagh v'er nyn enmys ayn dty Phadjeryn.

As ny bee ayns veg yn Imnea son Goan cooie dy hoil shaghey Yeeareeyn dty Chree She Jee nyn Ayr, as toiggee e Smooiinaghtyn e Chlienney, g nagh vel eh cheet lhieu dy floao dy ockley magh ad.--Ta fys ayn kys va'n Publican imlee er m

ble Publican was heard, tho' he said no more than----*God be merciful unto me a Sinner.*

The following Scriptures, and the Meditations upon them, may help your Devotions, either now, or at any other Time, to obtain the Graces you stand in need of; ---To preserve in your Heart a Spirit of Piety;-----Or to keep in your Mind the Vows that are upon you.

A short Form of Thank-giving †.

1 Theff. v. 18. *In every thing give Thanks; for this is the Will of God.*

**O** Lord and Father, I am not worthy of the least of all the Mercies which thou hast shewed thy Servant; neither can I render due Thanks

† If Christians would but accustom themselves to tender to God the Glory of his Mercies; ---To take Notice of, and to give him Thanks for, the many Favours, Deliverances, Visitations, or Chastisements they every Day meet with, they would most surely engage the Divine Goodness and Providence to multiply those Blessings upon them, which they put a Stop to by their Ingratitude.

chlashtyn, ga nagh dooyrt eh arragh agh---*Dy row Jee mygh-inagh dooyt ta my Ghooinney peccoil.*

Nee ny Scriptyryn ta mee nish cur royd, as yn Ynsaghey cheet voue, cooney lesh dty Phadjeryn, edyr nish ny Traa erbee elley, dy chofney ny Grayseyn ta Feme ayd orroo; ---Dy reayll ayns dty Chree Spyryd dy Chraueeaght;-----Er-nonney dy chummal ayns dty Aigney ny Breearraghyn t'ou foue.

Aght ghiare dy Hoyrt-Booife\*.

1 Theff. v. 18. *Ayns dy chooil-ley Nhee cur-jee Booife; son she shob Aigney Yee.*

**O** Hiarn as Ayr, cha vel mee feeu jeh'n Chooid floo jeh ooilley ny Myghinyn t'ou er hoilshaghey er dty Harvaant; chamoo oddym Booife

\* Dy jinnagh Creesteenyn agh ad hene y chliaghtey dy choyrt da Jee Gloyr e Vyghinyn;---Dyghoaill Taftey jeh, as dy chur Booife da son, ny ymmodee Foayryn, yn Liorey-ys, ny Kerraghyn, ny'n Smaghtaghey, ta dagh Laa cheet nyn Raad, ynnagh ad er son Shickyrys cosney er Mieys as Ardchiarail Flaunyslagh Yee dy vishaghey orroo ny Bannaghtyn shen, t'ad dy lhiettal voue hene lionish nyn Neuvooife,

and

and Praise for them; but, O God, accept of this my Sacrifice of Praise and Thanksgiving.---For this, and for all thy known and unobserved Favours of Nature and of Grace, I bless thy good Providence; beseeching Thee to pardon my Ingratitude, and that I have passed so many *Occasions* without *observing* and without *acknowledging* thy great Goodness to thy unworthy Servant.---For when I consider my *Dependence* upon Thee,---for my *Life*,---for my *Preservation*,---for my *Redemption*,---and for the Means of *Grace* and *Salvation* which thou hast afforded me, I cannot but be very thankful.---*As long therefore as I live, I will praise Thee*---Glory be to God my *Creator*,---Glory be to JESUS my *Redeemer*,---Glory be to the HOLY GHOST my *Sanctifier*, my *Guide*, and *Comforter*.---All Love, all Praise and Glory be to God Most High. *Amen.*

St. John xvi. 23. *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, He will give it you.*

as Moylley cooie y choyrnt er nyn fon; agh, O Yee, jean Soiaaghey 'yannoo jeh 'thoh my Oural dy Voyley as dy Hoyrt-booife.---Er son shoh, as er son ooille dy Chenjallys er-fys as gyn-yfs dy Ghooghys as dy Ghrayse, ta mee cur Bannaght da dty Ard-chiarail vie; guee ort dy leih dou my Neu-vooife, as son dy vel mee er higghey shaghey whilleen *Kayrt* fegooish Geill y choyrnt da, as fegooish Goail-rish; dty Vieys vooar gys dty Harvaant neu-feeue.---Son tra ta mee sinooiinaghtyn dy nee ort ta my *varrant*,---son my *Vioys*,---son my *Choadey*,---son my *Livreyys* veih Peccah,---as son ny Saaseyn dy *Ghrayse* as dy *Hau* altys t'ou er stowal orrym, cha voddym gyn ve feer vooifal.---*Shen-y-fa* choud as vee'm bio, nee'm oo y voyley---Gloyr dy row gys Jec my *Er-croo*,---Gloyr dy row gys YEESEY my *Haualtagh*.---Gloyr dy row gys y SPYRRYD Noo ta dy my *chasherickey*, dy my *leeideil*, as dy my *gherjaghey*.---Dy chooilley Ghraih, dy chooilley Voyley as Gloyr dy row gys y Jec smoo Syrje. *Amen.*

Noo Ean xvi. 23. *Dy fir-rinagh, firrinagh, ta mee gra-riu, Cre-erbee birrys shiu er yn Ayr ayns yn Ennym aym's, dy der eh diu eh.*



**I**N all Humility, O Heavenly Father, I lay Claim to this thy Son's most faithful *Promise*, confirmed by his *Oath*—In his Name, and for his sake, I beseech Thee to give to me an Heart truly sensible of his great Love in paying the Debt due, by me, to thy divine Justice; and grant that the Merits of his *Death* and *Sacrifice* may not be lost upon me.

Give me a saving *Faith* and *Knowledge*;—A sincere *Love* for thee, and for thy holy Word;—An hearty *Desire* to please Thee;—A *Fear* of offending Thee;—A *Zeal* for thy Glory; and a great *Regard* for every thing that belongs to thee.

Give me such a *Love* for my Neighbour as thou hast commanded: a due *Regard* for my Betters, and an utter *Abhorrence* of all manner of *Fraud*, *Injustice* and *Wrong*.

Give me a *tender Conscience*, a *meek* and *quiet Spirit*, a *charitable*, an *humble*, and a *contented Mind*.

Give me a *just Sense* of my own *Infirmities*, a *Dread* of *Sensual Pleasures*, a *Power* over my *Appetites*, and a *Fear* of the *World* and its *Idols*.

**A**YNS dy chooilley Injillid, O Ayr Flaunyslagh, ta mee cur stiagh son Cairys gys y Gbaldyn smoo firrinagh shoh jeh dty Vac, jeant shickyr dooin liorish e Vreearrey.----Ayns yn Ennym echeysyn, as er e Ghraih, ta mee guee ort dy chur dou Cree lesh Ennaghtyn firrinagh jeh e Ghraih voobar ayns geeck y Feeaghyn, va orrym's dy eeck, da dty Chairys flaunyslagh; as giall nagh bee Toilchinys y Vaase as yn Oural echey caillit orrym's.

Cur dou Credjue as Tulsboy oddys my hauail; Graih firrinagh orts, as er dty Ghoo calherick;---Yeearee creeoil dy dty wooiys;---Aggle dy chur Jymmoose ort;---Graih jeean da dty Ghloyr; as Arrym mooar da dy chooilley Nhee ta bentyn dhyt.

Cur dou lheid y Ghraih da my Naboo as t'ou er harey: Arrym cooie daefsyn t'er my skyn, as Dwoaie firrinagh da dy chooilley Vonney dy Volteyr-ys, dy Vee-chairys, as dy Aggair.

Cur dou Cooinsheanse veigh, Spyrryd meen as feagh, Aigney ghiafyllagh, imlee, as booiagh lesh my Stayd bene.

Cur dou Ennaghtyn firrinagh jeh my Annooinidyn hene, Atchim roish Eunyflyn ny Foalley, Pooar harrish my Yeeareeyn, as Aggle jeh yn Seihll, as e Yallooyn.

Leave

Leave me not to my own Choices—Keep me from *Pride*, and from *presumptuous Sins*;—From wicked *Principles*, and wicked *Company*; and from the Vices of the *Age* and *Place* I live in.

Make me ever mindful of my latter End, and of the Account I must one Day give of my *Life* and of the *Talents* with which Thou shalt entrust me.—And grant that I may lead an *innocent* and a *useful* Life, by doing Good in my Generation.

Take Possession of my Soul, until I am *restored* to thy divine *Image*, from which I am sadly fallen.

For these, and for all the *Graces* I stand in need of, I plead thy gracious Goodness, and my Saviour's *Merits* and *Promise* to all that ask in his Name: And I know thou wilt not deny me, because the very *Will* to ask these Mercies is from Thee, and thy good Spirit. Amen.

Rom. viii. 32. *He that spared not his own Son, but delivered Him up for us all, how shall he not with him*

Ny faag mee dy reih er my hon hene---Freill mee veih Moyn, as veih Roonid Peccab; ---Veih Drogh - chredjue, as Drogh-heshaght; as veih Peccaghyn y Theibll, as yn Ynyd raad ta mee cummal.

Freill mee kinjagh ayns Cooïnaghtyn jeh my Laa jerinagh, as jeh'n Choontey shegin dou un Laa y choirt jeh my Vea as jeh ny Talentyn t'ou er hreishteil orrym.---As giall dy voddym Bea gyn-loght as vendeishagh y leideil, liorish Mie 'yannoo ayns my Heeloghe.

Gow my Annym ayns dty chummal, derrey vee'm reelht er ny chaghlaa gys y Chashty flaunyslagh ayd's, veih ta mee dy trimshagh er duittym.

Er nyn ion oc fhoh, as son dy chooilley Ghrayse ta femoil dou, ta mee pleadeil gys dty Vieys ghraysoil, as gys Toilchinys as Gialdyn my Haualtagh dauesyn ooilley ta gearree ayns yn Ennym echeytyn: As ta Fys aym nagh jean oo mish y obbal, son dy vel yn eer Aigney dy hirrey ny Myghinyn fhoh cheet void's, as veih dty Spyrryd mie. Amen.

Rom. viii. 32. *Esbyn nagh fen e Vac hene y haghney, agh liurey eh seose eh er nyn son ooilley, kys nagh der esbyn dooin*

also freely give us all  
Things?

myrgeiddin dy arryltagb ma-  
rshyn dy chooilley Nhee?

**T**HIS is indeed, O God,  
a sure *Pledge* of thine  
infinite Love for thy poor  
Creatures.—Upon this I de-  
pend, *when my Heart is in*  
*Heaviness*.—This is my *Re-*  
*fuge*, when I remember my  
Sins, and thy divine Justice.  
—O make me truly sensi-  
ble of this thy great Love;  
—And give me the Graces  
which that Love sees need-  
ful for me, for Jesus Christ's  
sake, the Son of thy Love.  
*Amen.*

**T**A shoh dy jarroo, O Yee,  
*Gioal* thickyrr jeh dty  
Ghrai'h erskyn Earroo da dty  
Chretooryn boghtey.—Er shoh  
ta mee cur my Varrant, *tra ta*  
*my Chree ayns Trimshey*,—She  
shoh my *Chemmyrk*, tra ta mee  
cooinaghtyn er my Pheccagh-  
yn, as er dty Chairys flaunys-  
fagh.—O cur dou Ennaghtyn  
ferrinagh jeh shoh dty Ghrai'h's  
vooar;—As cur dou ny  
Grayseyn ta'n Ghrai'h shen fa-  
kin femoil dou, er Graih Yee-  
sey Creest, Mac dty Ghrai'h's.  
*Amen.*

St. Luke xxiv. 26. *Ought not*  
*Christ to have suffered these*  
*Things, and to enter into*  
*his Glory?*

Noo Luke xxiv. 26. *Nagh*  
*beign da Creest y hurranse ny*  
*Reddyn shoh, as goll stiagh*  
*ayns e Ghloyr?*

**I**T was necessary for Thee,  
O *Christ*, to suffer, because  
Thou tookest upon Thee to  
answer for Sinners; and to  
shew us what *Treatment* our  
Sins deserve. O make my  
*sufferings* in this Life, in  
Union with thine, acceptable  
to God; and enable me to  
bear them, as *Thou* didst,  
with *Patience* and *Resigna-*  
*tion*, this being the only Way  
to *Glory*. *Amen.*

**V**E ymmyrchagh dhyt's, O  
*Chreeest*, dy hurranse, son  
dy ghow oo ort dy reggyrt son  
Peccee; as dy hoilthaghey  
dooiyn cre'n *Dellal* ta nyn  
Beccaghyn dy hoilchin.—O  
cur er my *Hurranse* 'sy Vea  
shoh, mari'h dty *Hurranse*  
hene, ve booifal da Jee; as  
niartee mee dy *ymmyrkey* my  
*Hurranse*, myr ren *Uss*, leth  
*Meenid* as *Biallys*, son dy nee  
shoh yn ynrycan Raad gys  
Gloyr. *Amen.*



2 Cor. v. 15. *Christ died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them.*

**F**ROM this Moment, O *Christ*, I consecrate *that Life* to Thee, which Thou hast *redeemed* from the *Slavery* of *Sin* and *Satan*, by thy most precious *Blood*. Fortify my *Soul*, I beseech Thee, against all the *Temptations* of the *World*, the *Flesh*, and the *Devil*, by the *Remembrance* of this thy *Love*; that I may live to Thee, and to the *Glory* of *God*. *Amen.*

2 Cor. vi. 16. *Ye are the Temple of the living God. As God hath said I will dwell in them, and walk in them; and I will be their God, and they shall be my People.*

**M**AKE me, O *God*, truly sensible of this great *Honour* and *Blessing*, of being the *Habitation* of thy good *Spirit*; of the *Holiness* required of me, and of the great *Danger* of *profaning* a *Temple* consecrated to Thee—Make me worthy of thy continual *Abode* and *Presence*. Take *Possession* of my *Heart* and *Soul*; and let me know

2 Cor. v. 15. *Hooar Creet baase son ooilley, nagb beagh adfyn ta bio maghey shoh bio daue bene, agh dafyn hooar Baase er nyn son.*

**V**EIHN eer Oor shoh, O *Chreest*, ta mee cashe-rickey yn *Vea shen hood's*, t'ou er livrey veih *Bondiaght Peecah* as *Noid-ny Hanmey*, liorish dty *Uill smoo gheyr*. Niartee my *Annym*, ta mee guee ort, noi ooilley *Miolaghyn y Theibhl*, yn *Eill*, as y *Drogh-spyrryd*, liorish *Cooïnaghtyn jeh shoh dty Ghraih*; dy voddym ve bio hood's, as gys *Gloyr Yee*. *Amen.*

2 Cor. vi. 16. *Ta shiuiish Chiamble y Fee bio. Myr ta Fee er ghra, Neem's beaghey ayndoo, as gimmeaght maroo; as beam's y Fee ocfsyn, as bee adfyn y Pobble aym's.*

**C**UR Ennaghtyn firrinagh dou, O *Yee*, jeh'n *Ooashley* as y *Bannaght mooar shoh*, dy ve *Tnyd-vaghee dty Spyr-ryd vie*; jeh'n *Chasherickys* t'er ny yecarree orrym, as jeh'n *Gauc mooar dy vee-oashlaghey Chiamble* t'er ny *chashericket Hood's*.---Jean mish feeu jeh dty *Hannaghtyn kinjagh* as dty *Eanish maryn*. Gow my *Chree* as my *Annym ayns dty Chum-*  
that



that thou dwellest in me, by the Fruits of thy Spirit. Amen.

Heb. xii. 1, 2. *Let us run with Patience the Race that is set before us, looking unto Jesus, &c.*

**G**RANT, O God, that I may bear all the Troubles of this Life with a meek and patient Spirit, without repining at what thou shalt appoint, for the Punishment of Sin, and for the Salvation of the Sinner. I will look unto Thee, O Jesus, when thou wast in the Place of Sinners, with what Patience thou didst bear the Scorn, the Indignities, the unrighteous Judgment, the miserable Death of the Cross: And this, by thy Grace, shall be my Pattern. Amen.

St. Luke xxiii. 41. *We receive the due Reward of our Deeds: but this Man hath done nothing amiss.*

**I** Confess, O God, with this Malefactor, That whatever I suffer in this Life, I suffer most justly for my Sins: And therefore, with the submission of a penitent Criminal, under the righteous Sentence

Y

mal hene; as cur Toiggal dou dy vel oo baghey aynyn, liorish Messyn dty Spyrtyd. Amen.

Heb. xii. 1, 2. *I big dooin dy jeean raie yn Race ta soit kiongoyrt rooin, jeeaghyn gye Yeesey, &c.*

**G**IALL, O Yee, dy voda dym gymmyrkey ooillee Seaghyn y Vea shoh lesh Spyrtyd meen as surransagh, feegooish Plaiynt er ny t'ou uls goardrail son Kerraghey Pecaah, as son Saualtys y Pheccagh. Jeeagh-ym Hood's, O Yeesey, tra v'ou ayns Ynnyd Pecsce, lesh ere'n Meenid ren oo gymmyrkey yn Faghid, yn Vee-ooashley, yn Vriwnys neuchairal, Baase treih ny Croshay: As shoh, liorish dty Ghrayse, vees my Hampleyr. Amen.

Noo Luke xxiii. 41. *Ta shin yn geddyn Toilchinys coois yn Jannoo ain: agh cha vel y Dooinney shoh er n'yannoo Aggair erbee.*

**T**A mee goaill-rish, O Yee, mariish y Kimmagh shoh, Cre-erbee ta mee dy hurrans ayns y Vea shoh, dy vel mee dy feer chairagh surransle eh son my Pheccaghyn: As then y-fa lesh Biallys Kimmagh ar-

of

of Death, I offer my Life a *Sacrifice of Obedience* to thy divine Justice, in Union with that of my Saviour's, at what Time, and in what Manner to Thee shall seem meet; trusting in the Merits of my Redeemer at the Hour of Death, and in the Day of Judgment. *Amen.*

ryssagh fo Briwnys chairal y Vaaish, ta mee chebbal my Vioys ny Oural dy Viallys gys dty Chairys flaunyffagh, marish Oural my Haualtagh, ec cre-erbee yn Traa, as er cre-erbee yn Aght s'cooidfave lhiat, treishteil ayns Toilchiny my Er-kionnee ec Oor y Vaaish, as ayns Laa ny Briwnys. *Amen.*

St. Luke xv. 6. *I have found my Sheep which was lost.*

Noo Luke xv. 6. *Ta mee er gheddyn my Cheyrrey chailjey.*

**O** Good Shepherd, I thank Thee for that tender Care and Concern for thy lost Sheep.—I had indeed been for ever lost, had not thy Love sought and found me, *when I was astray*: For thy Goodness sake keep me for the Time to come from wandering from Thee, and from thy Fold. *Amen.*

**O** Vochilley vie, ta mee cur Booise dhyt son dty Chiarail veigh as dty Imnea son dty Chirree chailjey.—Veigh dy jarroo, er ve dy bragh cailit, mannagh beagh dty Ghrailh er vriaght er my hon, as er my gheddyn magh, *tra va mee er-shaghryn*: Er Graih dty Vieys freill mee son y Traa ta ryheet veih goll er-shaghryn void's as veih dty Woaillee. *Amen.*

St. John v. 14. *Behold, thou art made whole: Sin no more, lest a worse Thing come unto Thee.*

Noo Ean v. 14. *Cur-my-ner, t'ou er dty lbeihys: ny jean Peccah ny smoo, er-aggle dy jig Red smessey ort.*

**L**ORD, the Frailty of Man without Thee cannot but fall: In all Temptations, therefore, I beseech Thee to succour me, that no Sin, no

**H**IARN, cha vod Annocin- id Dooiinne dty egocish's agh tuittym: Ayns dy chooilley Violaghey er-y-fa shen, ta mee guce ort dy chur Kemmyrk

evil

evil Spirit, may ever get the Dominion over me. Amen.

St. Mat. xxvi. 41. *Watch and pray, that ye enter not into Temptation.*

**M**AKE me, O Lord, ever mindful of my Infirmities and Backslidings, that I may be more watchful, and more earnest for Grace for the Time to come; that the Adversary of my Soul may never find me off my Guard, or from under thy Protection.

St. Luke xi. 13. *Your Heavenly Father will give the Holy Spirit to them that ask him.*

**O** Heavenly Father, let it be unto thy Servant according to this Word; Abandon me not I beseech Thee, to the Opposition that I shall at any Time make to thy Holy Spirit, that I may never rely myself unworthy of a Blessing.

St. John viii. 51. *If a Man keep my Saying, He shall never see Death.*

dou, nagh vod Peccah erbee, nagh vod Drogh-spyrryd erbee, dy bragh yn Varriaght y gheddyn orrym. Amen.

Noo Mian xxvi. 41. *Bee-jee er nyn Dwoaie, as gow-jee Padder, nagh duitt shiu ayns Mio-laghey.*

**F**Reill mish, O Hiarn, dy bragh ayns Cooiinaghtyn jeh my Annooinidyn, as my Skirraghtyn, dy voddym ve ny s'tastee as ny s'jeean son Grayse son y Traa ta ry-heet; nagh jean Noid ny Hanney dy bragh my gheddyn jeh my Arrey, ny veih ve fo dty Choadey.

Noo Luke xi. 13. *Ver nyn Ayr Flaunysagb y Spyrryd Noo dauesyn ta jannoo Agbin huggey er y hon.*

**O** Ayr flaunysagb dy jig eb lesh dty Harvaant cordail rish y Ghoo shoh; Ny treig mee, ta mee guee ort, ec Traa erbee dy hassoo magh noi dty Spyrryd Calherick, nagh jeany dy bragh mee-hene y yannoo neu-feeue jeh Bannaght cha ooasle.

Noo Ean viii. 51. *My ta Dooiney freayll my Rad's, cha vaik eh yn Basse dy bragh beayn.*

Q Jesus,



**O** JESUS, who hast made known to us another Death, besides that which separates our Souls from our Bodies, let thy Grace and Mercy deliver me from the bitter Pains of eternal Death. *Amen.*

St. Mat. xi. 29. *Learn of me; for I am meek and lowly in Heart: and ye shall find Rest unto your Souls.*

**O** Heavenly Master and Pattern, how am I astonished, when I consider thy Humility, thy Poverty, thy Meekness, thy Resignation in the midst of Injuries, Oppression, and Wrongs! It must be thy Almighty Grace which must enable me to follow thy Example, and submit to this Way of Peace, to which our Nature is so averse: For this Grace I now pray, thro' thy Merits and Mediation, O Jesus. *Amen.*

St. Luke xxiii. 34. *Jesus said, Father, forgive them, for they know not what they do.*

**W**E do not indeed consider what we do,

**O** YEESEY, oo t'er chur Toiggal dooinyn jeh Baase elley, marish y Vaase shen ta scarrey nyn Anmeenyn veih nyn Gallinyn, lhig da dty Ghrayse as dty Vyghin mith y livrey veih Pianyn thar-roo yn Vaase dy bragh far-raghtyn *Amen.*

Noo Mian xi. 29. *Tnsee-jee voym's; son ta mee meen an imlee ayns Cree: as yow shiu Fea da nyn Anmeenyn.*

**O** Vainster as Hampleyr flaunysfagh, cre'n Yindys mooar t'orr'm, tra ta mee dy down smooïnaghtyn er dty Injillid, dty Voghtynid, dty Veenid, dty Viallys ayns Mean Drogh-ghellal, Tranlaase as Aggair! She dty Ghrayse ooilley-niartal shégin mith y niartaghey dy eiyrt er dty Hampleyr, as dy my injillaghey hene gys y Raad shoh dy Hee, ta nyn Ghooghys wheelh noi: Son y Ghrayse shoh ta mee nish guee, trooid dty Hoilchynys as dty Lhiaffaghey, O Yeesey. *Amen.*

Noo Luke xxiii. 34. *Dooyrt Yeesey, Ayr, jean leib dauw, son cha vel Fys oc cre t'ad dy yannoo.*

**C**HA vel shin dy jarroo goaill Tasseey cre ta shin when



when we provoke that Justice which could not be appeased, but by the Death of the Son of God.---If I have Enemies, O God, I beseech Thee for them after this Example, not for Judgment and Vengeance, but for Mercy; for their Pardon, and for their eternal Happiness. Amen.

St. Luke xiii. 26, 27. *Then shall ye say, We have eaten and drank in thy Presence, &c.—But he shall say, I tell you I know you not; depart from me, all ye Workers of Iniquity, &c.*

**L**ET me not depart from thy Table and Presence, O Lord, without obtaining the Grace to lead a godly and a christian Life, —That I may escape this terrible and just Judgment, to be passed upon all those who enjoy the Means of Grace and Salvation, without being bettered by them, but continue to lead unchristian Lives. Amen.

St. John i. 12. *As many as received him, to them gave he Power (and Right) to become the Sons of God, even to them that believe on his Name.*

dy yannoo, tra ta shin brasnaghey yn Chairys then nagh voddagh v'er ny veiyghey, agh liorish Baase Mac Yee.—My ta Noidyn aym's, O Yee, ta mee jannoo Padjer hood er nyn son lurg y Sampleyr shoh, cha nec son Kerraghey as Cooilteen, agh son Myghin; son y Phardoon oc, as son nyn Maynrys dy bragh beayn. Amen.

Noo Luke xiii. 26, 27. *Eisht nee shiu gra, Ta shin er n'ee as er n'iu ayns dty Eanish, &c. Agh jir esbyn, ta mee ginsh diu nagh nione dou shiu; ershooyl-jee voym, ooilley shiuish Gbrogh-yantee, &c.*

**N**Y lhig dooys goll roym veih dty Voayrd as dty Eanish, O Hiarn, fegooish colney yn Ghrayse dy leideil Beachrauce as chreestee,---Dy voddym shaghney yn Vriwnys agglagh as chairal shoh, ta dy ve er ny ockley magh orroosyn ooilley ta ny Saaseyn dy Ghrayse as dy Haualtys oc, le-gooish ve jeant ny share lioroo, agh tannaghtyn dy leideil Beaneu-chreestee. Amen.

Noo Ean i. 12. *Whilleen as ren fciaghey jeh, dauesyn bug eh Pooar (as Cairys) dy ve nyn Mee dy Yee, eer dauesyn ta credjal ayns yn Ennym echey.*

I will

**I** Will not live in sin; knowing, O God, that I am accounted thine.—O Jesus, who hast obtained for us this mighty Privilege, give me Grace to live, as becomes the Child of so great, so good, so holy a Father;—That I may never abuse this Mercy, nor forfeit the Right of the Inheritance of the Children of God, by Infidelity, or Disobedience to the Commands of my Heavenly Father. Amen.

St. John xiv. 27. My Peace I leave with you, my Peace I give unto you.

**I**T must be thy Spirit, O Prince of Peace, that must put us into Possession of this thy last and dying Legacy. O give me this Peace, which the World cannot give:—Which passeth all Understanding; The Peace and Pleasure of being in the Favour of God;—And that I may possess my Soul in Peace, in the midst of the Temptations, and Troubles, and Allurements of this present evil World. And let this Peace, which thou hast purchased with thy precious Blood, be with me, and with thy whole Church evermore. Amen.

**C**HA jean-ym beaghey ayns Peccab; toiggal, O Yee, dy vel mee coontit lbiat's.----O Yeeley t'er chofney dooys y Chairys vooar thoh, cur Grayie dou dy yeaghey, myr ta cooie da Lhiannoo Ayrr cha ooalle, cha mie, cha casherick;—Nagh jean-ym dy bragh beg y hoiaghey jeh'n Vyghin thoh, ny Cairys y choayl ayns Eiraght Cloan Yee, liorish Mee-chredjue, ny Mee-viallys gys Saraghyn my Ayrr Flannyslagh. Amen.

Noo Ean xiv. 27. My Hee ta mee dy aagail meriu, ny Hee ta mee dy choirt diu.

**S**HE dty Spyrryd's, O Phrince dy Hee, shegin Cairys y choirt dorinyh ayns thoh Leggad jerrinagh dy Vazish. O cur dou yn Shee shoh nagh vod y Seihll y choirt:—Ta erskyn dy chooilley Hushier; Yn Chee as yn Eunys dy ve ayns Foayr Yee;—As dy voddym my Annym y chummal ayns Shee, ayns Mean Miolaghyn, as Seaghyn, as Cleayn y Theihll olk thoh wals. As lhig da'n Chee shoh t'ou er chionnaghey lesh dy Uill gheyr, ve marym's, as marish dy ilane Agghish son dy bragh. Amen.

## CONCERNING

## MYCHIONE

## Spiritual COMMUNION.

**T**HE Church, for the Comfort and Advantage of such Christians, as thro' any just Impediment, are hindered from receiving the Lord's Supper, (in the manner which she has appointed, that is, from the Hands of Christ's own Ministers) has, given us this Instruction.

*That if we do truly repent of our Sin;—"Have a lively Faith of God's Mercy thro' Christ, with a thankful Remembrance of his Death, &c. we do eat and drink the Body and Blood of Christ profitably, and to our Soul's Health, although we do not receive the Sacrament with our Mouth."*

They that composed this Rubrick, had, it is probable, an Eye to the daily Sacrifice, which under the Law of Moses, was offered for the whole people of Israel; at which all such pious Persons who could not possibly be present, yet offered their daily Prayers to God in Union of Spirit, and in virtue

## Creestfaght SPYRRYDOIL.

**T**A'N Agglisb, son Ger-jaghey as Vondeish lheid ny Creesteenyn, as ta trooid Lhiettrimys erbee lowal, er ny reayll veih goaill Shibber y Chiarn (ayns yn Aght t'eeish er phointeil, ta shen, veih Lauelyn Shirveishee Chreest hene) er choyrt dooin y Choyrle shoh.

*My ta shin dy firrinagh goaill Arrys jeh nyn Beccab;—"My ta Credjue ain ayns Myghin Tee trooid Creest, lesh Cooinaghtyn vooisal jeh e Vaase, &c. ta shin gee as giu Corp as Fuill Chreest dy vondeishagh, as gys Slaynt nyn Anney, ga nagh vel shin goaill y Sacrament lesh nyn Meecal."*

Adsyn ren y Rubrick shoh, te feer laik, dy row Sooill oc gys yn Oural gagh-laa, va fo Leigh Voses er ny hebbal son flane Pobble Israel; ec yn Oural cheddin dy chooilley Phersoon crauce nagh voddagh, er Aght erbee, ve kionfeniith, ren foast chebbal Padjeryn gagh-laa gys Jee ayns Unnaney's Spyrryd, as ayns Bree yn Ou-  
of



of that Sacrifice offered in the Temple, no Doubt of it, were accepted of God.

Now forasmuch as very many pious Souls do labour under this sad Impediment, especially in many Country Churches, where this Sacrament is but too seldom administered: To supply this Defect, some such Help as the following may be made use of, *on the Lord's Day*, or on any other *Holy Day*, in order to preserve in our Minds—*The Memorial* of our Redemption,——To improve our grateful Affections towards our Redeemer,——To keep up a continual correspondence with Heaven,——To preserve in us a *Spirit of Piety, Devotion*, and *Charity*, that we may always be prepared to receive the Lord's Supper, whenever we shall have an Opportunity of doing it in *Publick*, as a *Publick* and solemn Acknowledgment of our being in Communion with Christ, and with every Member of the Church of Christ, and which no good Christian will neglect; on any Pretence of *Spiritual Communion*.

Oural then va chebbit ayns y Chiamble, as gyn Dooyt, va Soiahey jeant jeu liorish Jee.

Nish son wheesh as dy vel ymmodee dy Annieenyn crauee lhie fo yn Lhiettrimys hrimshagh shoh, erskyn ooilley ayns Kialteenyn Ghecrey, raad ta'n Sacrament shoh agh ro-anvennick er ny hirveith: Dy yannoo mie son y Lhiettrimys shoh, foddee lheid y Chooney as t'ayns shoh chebbit dhyt ve er ny chliaghtaghey, er Laa yn Chiarn, ny er Laa feailley erbee elley, dy reayll ayns nyn Aignaghyn----Cosinaghtyn jeh nyn Livrey-ys veilh Peccah,--- Dy yannoo nyn Aignaghyn in s'boofal da nyn Ver-kionnee, ---Dy reayll feofe Caardys chinjagh rish Niau,---Dy chummal aynin Sperryd dy Chraueeaght, dy Phadger, as dy Gbiashyllys, dy vod mayd ve kinjagh aarlooy dy ghoail Shibber y Chiarn, cre-erbee yn Traa yiw mayd Caa dy yannoo eh 's' Gbeeill, myr Goaillish foshlit as arrymagh dy vel shin ayns Sheshaght rish Creest, as rish dy chooilley Olt jeh Agglish Chreest; as shoh cha jean Creestee mie erbee y lhiggey shaghey, er Leshal Creestiaight Sperrydoil.



\* St. Luke xxii. 19. *Do this in Remembrance of me.*

**O** Good Saviour, I will, through thy Grace, do this in Remembrance of thee, and in Obedience to thy Command, as well as I am able.

I do therefore this good Day join in Desire and Spirit, with every christian Congregation in the World, which truly celebrates this holy Mystery.

With them I join in giving my devoutest Thanks to thy Almighty Father, and our gracious God, who did not overlook lost Mankind, but sent Thee his only Son, to redeem us.

With them I call to Remembrance what thou hast

\* We do not want Examples for recommending this *Spiritual Communion*. The learned and pious Bishop TAYLOR;—The worthy and ingenious Author of the *Unbloody Sacrifice*;—The devout Author of the *Spiritual Combat*, &c. have proposed some such Help as this, for the Use and Comfort of those devout Souls, who are deprived of this holy Sacrament in the Church. And to those we are indebted for this latimation, &c.

\* Noo Luke xxii. 19. *Feath-jee shob ayns Cooinaghtyn jeem's.*

**O** Haualtagh vie, nee'm, trooid dty Ghrayse, shob y yannoo ayns Cooinaghtyn feed, as ayns Biallys da dty Harey, cha mie as oddym.

Ta mee er-y-fa shen yn Lāa mie t'ayn jiu lbiantyn ayns Yecartee as Sperryd, rish dy choquillee Heshaght chreestee 'sy Theihll, ta dy firrinagh freayll seofe Cooinaghtyn jeh'n Folliaght catherick shoh.

Maroofyn ta mee lbiantyn ayns coyrt my Vooife smoo crauce da dty Ayr Ooilleyniartal, as da nyn Yee graysoil, nagh ren beg y hoaghey jeh Sheelnaue cailje, agh hug Uls e ynrycan Vac, dy liurey shin.

Maroofyn ta mee giurraa er ny t'ou uls er n'yannoo as er

\* Cha vel shin fegoolsh Sampletyn ta soaghey roin Vondeish yd *Creestiaight Sperrydoil* shoh. Yn A-pick y sit as crauce TAYLOR;—Yn Dooiney feeu as toiggalagh ren scrieu jeh'n *Oural gyn soalley*;—Yn Dooiney ren scrieu jeh'n *Chaggy Sperrydoil*, &c. ta er hoaghey roid lheid y Chirveish shoh, son Ymmyd as Gerjaghey ny Hammeeyn crauce shen, nagh vel oc Vondeish y Sacrament catherick shoh 'sy Chreest. As vouefyn ta mee er n'yagaghey yn Choyrle shoh, &c.

done

done and suffered for us;—  
Thine *Incarnation*,—thy la-  
borious *Life*,—thy bitter *Pas-*  
*sion*,—thy *Death* and *Resur-*  
*rection*,—The great *Deliverance*  
thou hast thereby  
wrought for all Mankind;  
and the *Obligations* Thou hast  
laid upon us.

I acknowledge and re-  
ceive Thee, O *Jesus*, as our  
heavenly *Teacher*;—as our  
*Example* and *Pattern*; as  
our only *Mediator* and *Ad-*  
*vocate* with God:—and as  
the *sovereign Judge* of all  
Mankind.

With thy Church I join  
in pleading the Merits of  
thy all-sufficient *Sacrifice*  
with thy eternal Father.—  
I rely upon *that Sacrifice*  
for the *Pardon* of all my  
Sins;—for the *Assistance* of  
the *Divine Grace*;—for  
*Deliverance* from the Cor-  
ruption of my own Nature,  
and from *the Malice* and  
*Snares* of the Devil;—for  
the *Fellowship* of the Holy  
Ghost,—and for a blessed  
*Resurrection*, the Lord Al-  
mighty, for thy sake, being  
reconciled unto me.

I devote my *Spirits*, *Soul*  
and *Body*, to Thee and to  
thy *Service*: beseeching Thee  
to give me *Grace*, never

hurranse er nyn son;—Dty  
Ghoaill ort nyn Ghooghys foalley,  
----Dty Vea gheinagh,----Dty  
Hurranse sharroo,---Dty Vaase  
as dty Irree-seofe-reefht veib ny  
Merriu,---Yn Livrey-ys mooar  
t'ou liorish then er n'obbragh-  
ey son ooilley Sheelnaue, as ny  
Kianglagbyn dy Aigney-mie t'ou  
er choyrt shin foue.

Ta mee goaill rhyt as foi-  
aghey jeed, O Yeesey, myr nyn  
Ver-ynsee flaunyslagh; myr nyn  
Sampleyr as Tuarystal; myr  
nyn ynrycan Sheealtagh as Car-  
rey rish Jee:---As myr Ard-  
vriw ooilley Sheelnaue.

Ta mee goll marish dty Ag-  
glish ayns lhiassaghey Toilchin-  
ys dty Oural flane fondagh rish  
dty Ayr dy bragh beayn.---Ta  
mee cur my Varrant er yn Ou-  
ral shen son Leih ooilley my  
Pheccaghyn;-----Son Cooney  
dty Ghrayse Flaunyslagh;---  
Son Livrey-ys veih Neu-ghlen-  
nid my Ghooghys hene, as  
veih Goanlys as Ribbaghyn y  
Drogh - Spyrryd;---Son Shi-  
shaght y Spyrryd Noo,---as son  
Irree-reefht bannit veih ny  
Merriu, er-yn-oyr dy vel y  
Chiarn ooilley - niartal er dty  
Ghraihs, coardit-rhym.

Ta mee casherickey my  
Spyrryd, my Annym as my  
Challin, hoods as gys dty Hir-  
veish: guce ort dy chur Grayse  
wilfully

wilfully to depart from thy Laws.

I join with thy Church, and plead the Merits of thy *Sacrifice* for all Estates and Conditions of Men †; that none may deprive themselves of that Happiness which thou hast purchased by thy Death:—For all Christian *Kings* and *Governors*;—For all *Bishops* and *Pastors*, that they may preserve the sacred Rites committed to their Trust;—for all that strive to propagate the Gospel;—for a primitive *Zeal* in all that fear thy Name;—for all that sit in Darkness, are in Error, or are destitute of the necessary Means of Instruction;—for all that sincerely seek the Truth;—for all Sinners, that they may have Grace and Strength to break their Bonds;—for all that are in Adversity;—for all that suffer wrongfully, or that are deprived of their *just Rights*;—for all that are in Pain of *Body*, or *Anguish of Mind and Spirit*;—for all that are tempted, or in Danger

dou, gyn dy bragh jeh my Yioin dy hreigeil dty Leighyn.

Ta mee goll marish dty Agglish, as liassaghey Toilchinys dty *Oural* son dy chooilley Horch as Stayd dy Leih †; nagh jean feallagh erbee ad hene y ghiarey magh veih'n Vaynrys then t'ou uss er chofney dooin liorish dty Vaase:—Son dy chooilley *Ree* as *Kiannoort* Creestee;—son dy chooilley *Aspick* as *Bochill-anmey*, dy vod ad freayll seose ny Oardaghyn casherick ta currit er nyn Gurrvm;—Son ocsyn ooilley ta jcidjagh ayns cur dty Hufhtal er y hoshiaght;—Son *Graih jeean* ny chied Chreesteenyn ayndooosyn ooilley ta goaill Aggle rouh dty Ennym;—Son adsyn ooilley ta soie ayns Dorraghys, ayns Shaghrynys, as nagh vel oc ny Saaseyn ymmychagh dy Ynsaghey;—Son ooilley ny ta dy creeoil shirrey son yn Ynricks;—Son dy chooilley Ghrogh-yantagh, dy vod Grayse as Niart ve oc dy vrishey nyn Gheulaghyn;—son ooilley ny ta ayns Arkys;—Son ooilley ny ta furrantle dy aggairagh, ny ta giarit jeh nyn yarroo Chair;

† 1 *Mac.* xii. 1. We do remember you in our Sacrifices and in our Prayers, as Reason is, and as it becomes us to think upon our Brethren.

† 1 *Mac.* xii. 1. Ta shin cooinaghtyn erriu ayns nyn Ourallyn as ayns nyn Badjervyn, myr ta Oyr, as myr te cheet jesh -doon dy smooinghtyn er nyn Mraaraghyn.

of



of falling into Despair;—  
 for all that are in *Slavery*,  
 under *Persecution*, in *Prison*,  
 or in *Poverty*;—for all  
*Persons* and *Places* in Dis-  
 tress by the *Sword*, *Pesti-*  
*lence* or *Famine*;—for all  
 that are in their *last Sick-*  
*ness*, that they may omit  
 nothing that is necessary to  
 make their *Peace* with God;  
 —for all *Widows* and  
*fatherless Children*;—for  
 all that call upon God, and  
 have none else to help them;  
 —for this *Land*, and this  
*Church*, that the Lord may  
 avert the *Judgments* which  
 we justly deserve;—for  
 our *Friends*, our *Relations*,  
 or *Benefactors*, and for our  
*Enemies*; for all that have  
 desired our *Prayers*, and for  
 the whole mystical *Body* of  
*Christ*:—Beseeching the  
 Almighty God, the Creator  
 and Redeemer of all, to  
 have *Mercy* upon all whom  
 he has made and redeemed,  
 and to give unto all *Grace*  
 and *Help*, according to the  
*Necessities* they labour un-  
 der;—for thy sake, O  
 Lord Jesus; to whom, with  
 the Father and the Holy  
 Ghost, be all Honour and

---Son ooilley ny ta ayns *Plan*  
*Corp*, ny *Angaish Aigney* as  
*Sperryd*---Son ooilley ny ta fo  
*Miolaghey*, ny ayns *Gaue tuit-*  
*tym* to *Mee-hreishteil*;---Son  
 ooilley ny ta ayns *Bondiaht*,  
 fo *Tranlaase*, ayns *Prysson*, ny  
 ayns *Boghynid*,---Son dy chooil-  
 ley *Phersoon* as dy chooilley  
*Tynyd* t'ayns *Seaghyn liorish y*  
*Chliwe*, *Paitt*, ny *Gortey*;---  
 Son ooilley ny ta ayns nyn  
*Jingys jerrinagh*, nagh lhig ad  
 lhaghey *Nhee erbee* ta ym-  
 myrchagh dy yannoo nyn *Shee*  
*rish Jee*;---Son dy chooilley  
*Ven-treoghe* as *Clean gyn Ayr*;  
 ---Son ooilley ny ta geamagh  
 er Jee; as nagh vel unnane  
 arragh oc dy chooney lhiu;  
 ---Son y *Cheer* as yn *Agglisb*  
 shoh, dy vod y *Chiarn chyndaa*  
*voin* ny *Kerraghyn* ta shun dy  
 cairal dy hoilechin;---Son nyn  
*Gaarjyn*, as nyn *Sleib-moainje-*  
*rey*, ny *Mialtee*, as son nyn *Naid-*  
*yn*;---Son ooilley ny t'er yecar-  
 ree ny *Padjeryn ain*, as son  
 slane Corp *Sperrydoil Chreest*;  
 ---Guee er Jee Ooilley-niartal,  
 yn *Fer-croo* as y *Her-kionnee*  
 ain ooilley, dy yannoo *Myghin*  
*orroosyn* ooilley t'eh er *chroo*  
 as er *chionnaghey*, as dy *chur*  
*daue* ooilley *Grayle* as *Cooney*,  
 rere yn *Egin* t'ad lhiu fo,---er  
 dty *Ghrah's*, O *Hiarn Yeeley*;  
*Hood*, marish yn *Ayr* as y  
*Sperryd Noo*, dy row dy  
 chooilley *Onnor* as *Gloyr*,  
 Glory



Glory, Dominion and Power, for ever. *Amen.*

Barriaght as Pócar, er son dy bragh. *Amen.*

The LORD'S PRAYER

BUN as BREE

EXPLAINED.

PADJER Y CHIARN.

**W**HEN we consider the Time when Christians are taught to say this Prayer, we shall have Reason to fear that too many continue to repeat it all their Lives, with as little Consideration, Understanding, and Devotion, as they first learned it.

This will make a short and plain Paraphrase on this Prayer both useful and acceptable to such as desire to understand what they pray for.

*Our Father which art in Heaven.*

**I** Beseech thee, O Heavenly Father, not for myself only, but for all thy Children,—That we may all live worthy of the Relation which we bear to Thee: That we may not sin, knowing that we are accounted thine; nor wilfully offend so great, so good, so tender a Father.—But that we may

**T**RA ta shin dy dowin smooínaghtyn er y Traa ta Creesteenyn er nyn ynsaghey dy ghra yn Phadjer shoh, bee Oyr ain dy ghoail Aggle dy vel rouyr jeu tannaghtyn dy ghra ee ooillee Laghyn nyn Mea, lesh chiart cha beg dy Hastey, dy Hoiggal, as dy Chraueeaght, as ren ad Hoshriaght y ynsaghey ee.

Ver shoh er Ynsaghey giare as aashagh, son Toiggal Bree yn Phadjer shoh, ve chammah vondeishagh as booisal da lheid as ta gearree dy hoiggal ere t'ad goail Padjer er y hon.

*Ayr ain t'ayns Niau.*

**T**A mee guce ort, O Ayr Flaunyslagh, cha nee er my hon hene ny lomarcán, agh son ooillee dty Chloán,—Dy vod mayd ooillee beaghey cooie jeh'n Chaardys ta shin ayn dhyt's: Nagh jean mayd Peccah, toiggal dy vel shin ben-tyn hood's; ny jeh nyn Yioun jannoo noi Aigney Ayr ta cha oasle, cha mic, as cha dooie.

love Thee, and fear Thee, not as *Slaves*, but as *Children*; That we may put our whole Trust in Thee, and depend upon thine Infinite Power, Wisdom, Goodness and Promise to take care of us:

—That we may leave it to Thee to choose what is best for us; and bear with Patience and Resignation all thy fatherly Corrections;— And that we may serve Thee with Comfort and Pleasure, all our Days, in Hopes of the Inheritance which Thou hast promised thy obedient Children.

*Hallowed be thy Name.*

**T**HOU art worthy, O Lord, to receive Glory, and Honour, and Power; for Thou hast created all Things, and all thy Works praise Thee.—Fill our Hearts, O God, with a Zeal for thy Glory, that we may do Thee Honour, by leading holy Lives, and by paying a great Regard for every Thing that belongs to Thee; —Thy Name, thy Day, thy House, thine Ordinances, and thy Ministers;—And that others, seeing our good

—Agh dy vod mayd Graih y chur dhyt, as Aggle y ghoail royd, cha nee myr Slaveyn, agh myr Cloan; dy vod mayd nyn slane Treishteil y chur aynyd, as nyn Marrant y chur er dty Phooar erkyn-carroo, dty Chreenaght, dty Vieys, as dty Ghialdyn dy ghoail Kiarail j'in:—Dy vod mayd faagail dhyt's dy reih shen share er nyn son; as gymmyrkey lesh Surranse as Biallys ooilley dty Smaghtaghey ayroil;—As dy vod mayd oo y hirveish lesh Gerjagh as Boggey, ooilley Laghyn nyn Mea, ayns Treishteil jeh'n Eiraght t'ou er ghialdyn da dty Chloan viallagh.

*Casberick dy row dty Ennym.*

**T**'OU ufs feeu, O Hiarn, dy gheddyn Gloyr, as Ooahley, as Pooar; son t'ou er chroo dy chooilley Nhee, as ta ooilley dty Obbraghyn dy dty voylley.—Lhieen ny Creeaghyn-ain, O Yee, lesh Graih jeean son dty Ghloyr, dy vod mayd ufs y ooashlaghey, liorish Bea chrauee y leideil, as liorish Arrym mooar y hoilshaghey da dy chooilley Nhee ta bentyn dhyt,—Da dty Ennym, dty Laa, dty Hie, dty Oardaghyn, as dty Hirveishhee;—As dy vod

Works,

Works, *may glorify our Father which is in Heaven.*

*Thy Kingdom come.*

**I**Nlarge thy Kingdom, O God, and deliver the World from the Dominion and Tyranny of Satan, that the Kingdoms of the Earth may become the Kingdoms of Jesus Christ.—Hasten the Time which thy Spirit hath foretold, *when all Nations whom thou hast made, shall worship Thee, and glorify thy Name.*—Bless the good Endeavours of those that strive to propagate the Gospel of thy Kingdom; and prepare the Hearts of all Men to receive it.—May all such as own Thee for their King, become thy faithful Subjects.—Vouchsafe to reign in our Hearts, and subdue our Wills intirely to thine;—and prepare us, by thy good Spirit, for the Kingdom of Glory.

*Thy will be done in Earth, as it is in Heaven.*

**D**ispose me, and all thy Children, O Lord and Father, to submit chearfully to whatever thy Providence shall order for us:—Hear-

feallagh-elley, liorish fakin ny Obbraghyn mie aynyn, nyn Ayr ta ayns Niau y ghloyraghey.

*Dy jig dty Reeriaght.*

**B**lisshe dty Reeriaght, O Yee, as livrey yn Seihll veih Reill as Tranlaasc Noid ny Hannney, dy vod Reeriaghtyn ny Hooirey cheet dy ve Reeriaghtyn Yeesey Creeft.---Cur er y Hoshiaght yn Traa ta dty Spyrryd er n'ish ro-laue, *tra nee dy chooilley Ashoon i'ou er chroo, us y ooashlaghey, as dty Ennym y ghloyraghey.*---Bannce yn Obbyr vie ocyn ta streeu dy chur er y Hoshiaght Sustal dty Reeriaght's; as jeam aarlooo Cree dy ehooilley Ghooiinne dy ghoail rish.---Lhig dauefyn ooilley ta goail rhyt's dy ve nyn Ree, cheet dy ve dty Phobble firrinagh.---Dy gooidsave lhiat dy reill ayns ny Creeaghyn aynyn, as injillec ny Aignaghyn aynyn dy flane gys dty Aigney hene;---as jeam shin aarlooo, liorish dty Spyrryd vie, cour Reeriaght ny Gloyr.

*Dty Aigney dy row jeant er y Thalloo, myr te ayns Niau.*

**C**UR orrym's, as er ooilley dty Chloan, dy ve arryltagh, O Hiarn as Ayr, dy injil-laghey shin hente lesh Boggey gys Cre-erbee nee dty Chiarail



ken not to the corrupt Desires of our Hearts, but to the Voice of thine own Wisdom, Goodness, and Mercy.—Give us a true Knowledge of our Duty, and an Heart disposed to close with thy Will, whenever it shall be made known to us, and to perform it with Pleasure.—Subdue in us, whatever is contrary to thy holy Will, that thro' thy Grace, we may at last become perfect, as our heavenly Pattern is.

*Give us this Day our daily Bread.*

**W**E look up unto, and depend upon Thee, O Heavenly Father, for all the *Necessaries* and *Conveniences* of this present Life.—And may our *bodily Wants*, engage us to go daily to the Throne of Grace for the Wants of our Souls!—Let thy Blessing go along with our honest Endeavours, and keep us from all unjust Ways of bettering our Condition.—Give us Grace to impart to such as are in Want, of what Thou shalt give us more than our daily Bread; and with all thy other Favours, give us we be-

flaunyffagh y oardrail et nyn son:—Ny jean soiahey jeh Yecarreeyn broghe ny Creeaghyn ain, agh jeh Coraa dty Chreenaght, dty Vieys, as dty Vyghin hene.—Cur dooin Tushthey firrinagh jeh nyn Gurrym, as Cree aarlooy ve booiagh lesh dty Aigney, cre-erbee yn Traa yiw mayd Fys er, as dy chooilteeney eh lesh Boggey.—Smaghtec aynin, cre-erbee ta noi dty Aigney casherick, trooid dty Ghraife, dy vod mayd ec y Jerrey cheet dy ve dy firrinagh mie, goll-rish nyn Sampleyr flaunyffagh.

*Cur dooin nyn Arran jiu as gagh-laa.*

**T**A shin jecaghyn seofe Hood's, as cur nyn Marant ort, O Ayr Flaunyffagh, son dy chobilley Nhee ta ymmyrchagh as cooie dooin 'sy Vea shoh.—As lhig da Ymmyrch nyn Gallin shin y leideil gagh-laa gys Stoyl-recoil y Ghraife son Ymmyrch nyn Anteenyn! Lhig da dty Vannaght goll marish nyn Obbraghyn onneragh, as freill shin veih dy chooilley Raad neu-yeeragh dy vishaghey nyn Goid-feihlt.—Cur dooin Grayse dy chur Ayrn daufyn ta ayns Feme, jeh ny ver us dooin harrish nyn Arran gagh-laa; as marish ooilley dty Gayryn elley, cur



seech Thee, the Blessing of  
a *thankful* and *contented*  
Mind.

*And forgive us our Trespas-  
ses, as we forgive them  
that trespass against us.*

**F**orgive us those Sins, O  
heavenly Father, which  
separate us from Thee:—  
Forgive us every Day of  
our Lives; for every Day  
we stand in need of Pardon:  
—Give me and all Chris-  
tians, a *forgiving Temper*, that  
we may fulfil this Condition  
of our Pardon.—Thou art  
good and merciful in for-  
giving us; grant we may  
be so to others, remember-  
ing our own Infirmities.  
And may we all live in the  
same *charitable Temper*, in  
which we *hope and desire*  
to die.

*And lead us not into Temp-  
tation, but deliver us from  
Evil.*

**O** God and Father, who  
hatest Iniquity, and  
knowest our Infirmities, leave  
us not to the *Malice* and  
*Power* of the Evil one, the  
Devil, to deal with us as

A a

dooin, ta shin gúee ort, yn B an-  
nacht jeh Aigney *woisful* as  
booiaigh lesh ny ta ain.

*As leib dooin nyn Loghtyn, myr  
ta shin leib dauesyn ta jannoo  
Loghtyn nyn 'oi.*

**L**EIH dooin ny Peceaghyn  
shen, O Ayr Flaunyslagh,  
ta scarrey shin void's: Leih  
dooin dy chooilley Laa jeh nyn  
Mea; Ion dy chooilley Laa ta  
shin shassoo ayns Feme jeh  
Pardoon:—Cur dooys, as da  
dy chooilley Chreestee, *Aigney  
arryltagh dy leib*, dy vod mayd  
cooilleeney yn Conaant shoh  
jeh'n Phardoon ain hene.—  
T'ou ufs mie as myghinagh  
ayns leish dooinyn; giall dy  
vod shiyn ve myr shen da  
feallagh elley, liorish cooinagh-  
tyn er ny Annooinidyn ain  
hene. As giall dy vod mayd  
ooilley beaghey ayns yn *Aig-  
ney gbiastyllagh cheddin*, ayn  
ta shin treishsteil as geeearree dy  
gheddyn Vaatsh.

*As ny leeid shin ayns Miolagh,  
agh liurey shin veib Oik.*

**O** Yee as Ayr, ayd ta  
Dwoaie er Mee-chairys,  
as ta Fys ayd er ny Annooin-  
idyn ayns, ny saag shin gys  
*Goanlys as Poar y Drogh* er  
shen, yn Jouyl, dy ghellal  
rooin myr saillish hene;—ny  
he

he pleaseth ; — nor, to *ourselves*, and to our own corrupt *Hearts* and *Lusts*, lest we rashly run into Temptation. — Keep us out of the Way of Temptations, and under the Protection of thy good Spirit : — Suffer us not to be surprized by them, nor tempted above what we are able to bear. — Give us Grace to resist them, and to watch and pray daily, that we enter not into Temptation.

*For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.*

**T**HE whole Creation is thine, and under thy Government — Thine is the *Power* ; thou canst do whatever we pray for : — Thou canst cause thy *Name* to be sanctified in all the Earth, and set up thy Kingdom in all the World, and in all our Hearts : — Thou canst cause *thy Will* to be done on Earth, as it is in Heaven ; and incline us all to submit to it : — Thou canst give us all Things needful both for our *Souls*, and for our *Bodies* : — Thou, and Thou alone, canst *forgive* us our Sins, and dispose us to *forgive* one another : —

chamoo faag shín dooin hene, as da nyn Gree as Sayntyn broghe hene, er aggle dy roie mayd dy neu - haistagh ayns Miolaghey. — Freill shín aís Raad Miolaghyn, as fo Coadey dty Sperryd vie : — Ny lhig daue cheet orrin dy doaltatym, ny shín dy ve miolit erfkyn nyn Niart. — Cur dooin Grayse dy chur Eddin daue, dy ve er nyn Arrey, as goaill Pader gagh-laa, nagh roie mayd ayns Raad Miolaghey.

*Son lhiat's y Reeriaght, as y Phooar as y Ghloyr, son dy bragh as dy bragh. Amen.*

**T**A'N flane Seihll lhiat's, as fo dty Reill. — She lhiat's y Phooar ; foddee oo jannoo creerbee ta shín guce er y hon : — Foddee oo cur er dty Ennym ve er ny challerickey er Feyny-Cruinney, as foiahey seole dty Reeriaght ayns ooillee yn Seihll, as ayns ooillee ny Creeaghyn ain : — Foddee oo cur er dty Aigney ve jeant er y Thalloo, myr te ayns Niau ; as shíny ooillee y leideil dy ve biallagh da : — Foddee oo cur dooin dy chooillee Nhee ta ymmychagh chammah son nyn Ameenyn as son nyn Gallinyn : — She Uís, as Uís dty lomarcán, od dys leib dooin nyn Beccaghyn as meenaghey shín dy leib y

Tho

Thou canst secure us in the Day of Temptation, and deliver us from the Power of the Devil:—To Thee, to Thee alone, be the Glory to all Eternity. *Amen.*

derrey yeh da'n jeh elley....  
Foddee uis fendeil thin ayns  
Laa yn Violaghey, as shin y  
livrey veih Pooar y Drogh-  
sperryd:---Hood's, Hood's dry  
lomarcan, dy row Gloyr son  
dy bragh. *Amen.*

## MORNING PRAYER

For a FAMILY-

*Let some one of the Family, that can read, say devoutly what followeth, the rest attending.*

**T**HE Lord hath brought us safe to the beginning of this Day; let us therefore give Thanks for this, and for all his Mercies.

Let us pray, that we may live in the Fear of God, and continue in Love and Charity with our Neighbours.

That his Holy Spirit may direct and rule our Hearts, teaching us what we ought to do, and what to avoid.

That the Grace of God may ever be with us, to support us in all Dangers,

## PADJER MOGHREY

SON LUGHT-THIE.

*Lhig da Persoon ennagh jeh'n  
Lught-thie oddys lbaib, gra  
ny Goan shoh dy crauee, as y  
chooid elley geaishtagh.*

**T**A'N Chiarn er chur thin dy fauchey gys  
Toshiaght y Laa thoh;  
shen-y-fa lhig dooin Boofe y  
choyrt son thoh, as son ooilley  
e Vyghinyn.

Lhig dooin guce, dy vod  
mayd beaghey ayns Aggle  
Yee, as tannaghtyn ayns Graih  
as Giashtylls rith nyn Naboo-  
nyn.

Dy vod y Spyrryd Casherick  
echeysyn nyn Greeaghyn y  
leeideil as y reill, gynsaghey  
dooin cre lhifagh shin y yan-  
noo, as cre veih lhifagh shin  
chea.

Dy vod Grayse Yee ve dy  
kinjagh marin, dy niartaghey  
lbien to dy chooilley Ghaue,  
and



and carry us through all Temptations.

That the Lord may bless all our honest Endeavours, and make us content with what his Providence shall order for us.

And that we may continue his faithful Servants This Day, and unto our Lives End.

For all which Blessings let us devoutly pray.

*Then all devoutly kneeling, let one say :*

**O** GOD, by whom the whole World is governed and preserved, we give Thee humble Thanks for thy Fatherly Care over us; beseeching Thee to make us truly sensible of thy Mercies, and thankful for them.

Give us Grace, that we may walk as in thy Sight, making a Conscience of our Ways; and fearing to offend Thee, may never fall into the Sins we have repented of.

Enable us to resist the Temptations of the World, the Flesh, and the Devil; —To follow the Motions of thy good Spirit; —To

dy nyn ymmyrkey trooid dy chooilley Violagh.

Dy jean y Chiarn ooilley nyn Obbraghyn onneragh y vannaghey, as shin y yannoo booiagh lesh Cre-erbee nee yn Ard-chiarail echeysyn goardrail nyn gour.

As dy vod mayd tannaghtyn nyn Sharvaantyn firrinagh dafyn yn Laa t'ayn jiu, as gys Jerrey nyn Seihll.

Son ooilley ny Bannaghtyn shoh lhig dooin dy crauce guee.

*Eisht ooilley tuittym sheese dy imlee er nyn Gblioonyn, lhig da unnane gra :*

**O** Yee, liort's ta'n Seihll ooilley er ny reill as er ny choadey, ta shin cur Boofe imlee dhyt son dty Chiarail Ayroil harrin; guee ort dy chur Tushtey firrinagh dooin jeh ooilley dty Vyghinyn, as dy ve boofal er nyn son.

Cur dooin Grayse, dy vod mayd gimmeeght myr ayns dty Hilley's, lesh Cooinsheanfe vie reill nyn Raaidyn; as goaill Aggle dy chur Jymmoofe ort, nagh jyndaa mayd reesht gys ny Peccaghyn, er nyn son ta shin er ve arryflagh.

Niartee shin dy hassoo magh noi Miolaghyn y Theihll, yn Eill as y Drogh-spyrryd; —Dy eiyrt er Leeideilys y Spyrryd mie ayd's; —Dy ve *tastagh*, as be

be *serious* and *holy* in our Lives ; — *true* and *just* in our dealings ; *watchful* over our Thoughts, Words, and Actions ; *diligent* in our Business ; And *temperate* in all Things.

May thy Blessing be upon our Persons, — upon our Labours, — upon our Substance, and upon all that belongs to us !

Give us Grace, that we may honestly improve all the Talents which thou hast committed to our Trust : — And that no worldly Business, no worldly Pleasures, may divert us from the Thoughts of the Life to come.

Make us sensible and thankful for all thy Favours — and mindful of the Wants of others.

By thy mighty Power defend us in all the Assaults of our Enemies : And grant that this Day we fall into no Sin, neither run into any kind of Danger ; but that all our Doings may be ordered by thy Governance, to do always that is righteous in thy Sight.

May our gracious God give us what is needful for us, and Grace not to abuse

*crauee* ayns nyn Mea ; — *firrin* agh as *jeeragh* ayns nyn Ghelal ; — *kiaralagh* harriih ooillee nyn Smooiinaghtyn, Goan as Jannoo ; — *jeidjagh* ayns nyn Obbyr, as *sheelt* ayns dy chooillee Nhee.

Lhig, da dty Vannaght 've orrin hene, — er nyn Laboraght, — er nyn Gooid, as er ooillee ny ta bentyn dooin !

Cur dooin Grayse, dy vod mayd dy onneragh yn Chooiid share y yannoo jeh ooillee ny Talentyn t'ou er hreishteil orrin ; — As nagh jean Obbyr erbee feihltagh, ny Eunyffyn feihltagh erbee shin y chleayney veih smooiinaghtyn er y Vea ta ry heet.

Cur orrin dy ve toiggalagh jeh as booisal son ooillee dty Chenjallys, — as Ennaghtyn y ve ain son Egin ny Ymmyrchee.

Liorish dty Phooar niartal jean shin y endeil ayns dy chooillee Hoiaghey orrin jeh nyn Noldyn : As giall nagh duitt mayd jiu ayns Peccah erbee, chamoo nagh roie mayd ayns Monney erbee dy Ghaue ; agh dy vod ooillee nyn Yannoo ve oardrit liorish dty reills, dy yannoo dy bragh then ta cairal ayns dty Hilley.

Dy der nyn Yee graysoil dooin cre-erbee ta ymmyrchee agh er nyn son, as Grayse nagh his

his Favours; and, withal,  
give us contented Minds!

Give us in this World  
the Knowledge of his Truth,  
and in the World to come  
Life everlasting! *Amen.*

**H**EAR us, O God, not  
according to our weak  
Understanding, but accord-  
ing to the full Meaning of  
that *Form of Prayer* which  
Jesus Christ hath taught us;

**O**UR Father which art  
in Heaven; Hallowed  
be thy Name. Thy King-  
dom come. Thy Will be  
done in Earth, as it is in  
Heaven. Give us this Day  
our daily Bread. And for-  
give us our Trespases, as  
we forgive them that tref-  
pase against us. And lead  
us not into Temptation. But  
deliver us from Evil: For  
thine is the Kingdom, and  
the Power, and the Glory,  
for ever and ever. *Amen.*

**T**HE Grace of our Lord  
Jesus Christ, and the  
Love of God, and the Fel-  
lowship of the Holy Ghost  
be with us all evermore.  
*Amen.*

jean mayd Drogh-ymmyd y  
yannoo jeh e Vannaghtyn; as  
myrgeddin dy der eh dooin  
Aignaghyn dy ve booiagh lesh  
ny ta ain!

Dy der eh dooin 'sy Theihill  
shoh Tushvey jeh e Ynricks,  
as ayns y Theihill ta ry heet y  
Vea dy bragh farraghtyn! *Amen.*

**C**Lasht rooin, O Yee, cha  
nee cordail rish y Tushvey  
annoon aynyn, agh cordail rish  
flane Bree y *Phadjer shen* ta  
Yeevey Creeft er n'ynsaghey  
dooin.

**A**YR ain t'ayns Niau; Ca-  
sherrick dy row dty En-  
nym. Dy jig dty Reeriaght.  
Dty Aigney dy row jeant er y  
Thalloo, myr te ayns Niau.  
Cur dooin nyn Arran jiu as  
gagh-laa. As leih dooin nyn  
Loghtyn, myr ta shin leih  
dauesyn ta jannoo Loghtyn nyn  
'oi. As ny leeid shin ayns  
Miolagh; Agh livrey thin veih  
Olk. Son lhiat's y Reeriaght,  
as y Phooar, as y Ghloyr, son  
dy bragh as dy bragh. *Amen.*

**G**Rayse nyn Jiarn Yeevey  
Creeft, as Graih Yee, as  
Sheshaght gherjoil y Spyrryd  
Noo dy row marin ooilley er  
son dy bragh. *Amen.*



*On Sunday Morning, let the following Prayer be added to your daily Prayers.*

**O** LORD, who hast consecrated this good Day to thy Service, give us Grace so to observe it, that it may be the *Beginning* of a happy Week to us; and that none of thy Judgements may fall upon us for profaning it. Fix in our Hearts this great Truth, that *here* we have *no abiding Place*, that we may seriously and timely provide for another Life; and grant that this great Concern may make us very desirous to *learn* our Duty, and *to do* what thou requirest of us. And blessed be God, that we have *Churches* to go to; that we have *Time* to serve our Creator; that we have *Pastors* to teach us. The Lord prosper their Labours, and give us Grace to profit by them; that they and we may enjoy an everlasting Sabbath with thy Saints in Heaven, for Jesus Christ's Sake. *Amen.*

*Er Moghrey Jia-doonce lbig da'n Phadger shob heese ve er ny ghra marish nyn Badjeryn son gagh-laa.*

**O** Hiarn, t'er chasherickey yn Laa mie shoh gys dty Hirveith hene, cur Grayse dooinyn myr shen dy reayll eh, dy vod eh ve *Toshiaght* Shiaghtin vannee dooin; as nagh duitt veg jeh dty Vriwnyslyn orrin son y vrishey eh. Soie ayns nyn Greeaghyn yn Raa mooar firrinagh shoh, Nagh vel ain ayns shob *Tynnyd-vaghee tannaghtyn erbee*, dy vod mayd dy creeney as ayns Traa kiarail son Bea elley; as giall dy vod yn Obbyr vooar shoh cur orrin ve feer aggindeagh dy *yn-saghey* nyn Gurrym, as *dy yan-noo* ny t'ou ufs dy harey dooin. As bannit dy row Jee, dy vel *Kialteenyn* ain dy haaghey; Dy vel *Traa* ain dy hirveith nyn Ver-croo; Dy vel *Bochillyn-anmey* ain dy nyn yn-saghey. Dy bishee yn Chiarn yn Laboraght oc, as dy der eh Grayse dooinyn dy gheddyn Vondeish lioroo; dy vod adfyn as shynyn Doonaght vees dy bragh farraghtyn y chofney, marish dty Nooghyn ayns Niau, son Graih Yeeley Creeft. *Amen.*

EVEN.

## EVENING PRAYER

For a FAMILY.

*Let one standing read, or say devoutly what followeth, the rest of the Family attending.*

**B**Y the Favour of God, we are come to the Evening of this Day; and we are so much nearer our latter End.

Let us seriously consider this, and pray God to fit us for the Hour of Death.

Let us with penitent Hearts beseech him to pardon our Sins; and to deliver us from the Evils which we have justly deserved.

Let us resolve to amend where we have done amiss, and pray God that his Grace may ever be with us.

And that we may be safe under his Protection, who alone can defend us from the Powers of Darkness.

For all which Blessings let us devoutly pray.

## PADJER FASTYR.

Son LUGHT-THIE.

*Lhig da Persoon shaffoo as lbaib ny gra dy crauce ny Goan shoh, as y Chooid elley jeh'n Lught-thie geaishtagh.*

**L**iorish Foayr Yee ta shin er heet gys Toshiaight ny Hoie shoh; as ta shin wheesh shen sniesley gys nyn Laa jerrinagh.

Lhig dooin shoh y ghoaill gys nyn Gree, as guce er Jee shin y yannoo aarlooson Oor y Vaais.

Lhig dooin lesh Creeaghyn arrayfagh guce ersyn dy leih dooin nyn Beccaghyn, as dy livrey shin veih ny Huilk shen, ta shin dy cairagh er hoilchin.

Lhig dooin goaill ayns Lauc dy Lhiaffaghey Cre-erbee ta shin er n'yannoo als y Raad, as Padjer y yannoo gys Jee dy vod e Ghrayse 've kinjagh marin.

As dy vod mayd ve fauchey fo yn Choadey echeyfyn, odds ny lomarcen nyn vendeil veih Pooaraghyn y Dorraghys.

Son ooille ny Bannaghtyn shoh lhig dooin dy crauce Padjer y ghoaill.

Then

Then all devoutly kneeling,  
let him say,

Eisht ooilley tuittym sheefe er nyn  
Ghlioony, lbig da gra,

**O** LORD, and Heavenly Father, we acknowledge thy great Goodness to us, in *sparing* us when we deserve Punishment; in *giving* us the Necessaries of this Life; and in setting before us the Happiness of a Better.

The merciful God *pardon* our Offences; *correct* and *amend* what is amiss in us, that as we grow in Years, we may grow in Grace; and the nearer we come to our latter End, we may be the better prepared for it.

*In the midst of Life we are in Death.* Lord, grant that these Thoughts may make us careful how we live, that we may escape the bitter Pains of eternal Death.

Take from us all *Ignorance*, *Hardness of Heart*, and too much *Carefulness* for the Things of this Life.

Make us an *Household* fearing God, submitting ourselves to thy good Pleasure, and putting our whole Trust in thy Mercy.

May God, whose Kingdom

B b

**O** Hiarn as Ayr Flaunysfagh, ta shin goaill - rish dty Vieys vooar hooi, ayns gymmyrkey lbién, tra ta shin toilchin Kerraghey; ayns cur dooin Cooið nyn Ymmyrch 'fy Vea shoh; as ayns foiaghey roin Maynrys Bea share.

Dy leib yn Jee myghinagh nyn Loghtyn dooin; dy smaghtee eh, as dy lbiassée eh cre-er-bee ta foiljagh aynin, myr ta shin gaase ayns Eash, dy vod mayd gaase ayns Grayse; as myr sniesley ta shin tayrn gys y Jerrey ain, dy bee mayd wheesh then smoo aarloo er y hon.

Ayns mean nyn Mea ta shin ayns Baase. Hiarn, giall dy der y Smooïnaghtyn shoh orrin 've kiaralagh jeh nyn Ymmyrkey-bea, dy vod mayd Pianyn sharroo yn Vaaið ta dy bragh farraghtyn y haghney.

Gow voïn dy chooilley Vee-hushtey, Creoghys Cree, as rouyr Imnea son Nheeghyn y Vea shoh.

Cur orrin ve nyn Lugbt-thie cummal ayns dty Aggle's, O Yee, biallagh gys yn Aigney bannit ayd's, as cur nyn slane Treishteil ayns dty Vyghin.

Dy jean Jee, ta'n Reeriaght ruleth



ruleth over all, bless our gracious King, and such as are put in Authority under Him, that they may govern with Truth and Justice, and that we, whose Duty it is to obey, may do it for Conscience-sake.

Grant that true Religion and Piety may be secured and countenanced amongst us; and that *Impiety*, *Prophaneness* and *Infidelity*, may effectually be discouraged, that thy Judgements may not fall upon this sinful Nation.

Continue to us, and to all the Reformed Church, the Means of Grace and Salvation. Cause that the saving Truths of the Gospel may be received in all the World, and that Christians may not content themselves with *Shadows of Religion*, but endeavour after *that Holiness*, without which no Man must see the Lord.

Remember, gracious God, for good all those that are over us in the *Lord*, who watch for our Souls as they that must give an Account; that they may give it with Joy. We commend unto thy tender Compassion all that are in Error, and sincerely seek the Truth:—

eehey reill harrish ooilley, ban-naghey yn Ree graysoil, as ad-syn t'er nyn goyrt ayns Pooar fo, dy vod ad reill lesh Yn-rickys as Cairys, as dy vod shynyn, ta'n Currym ain dy chur Biallys, then y yannoo er Graih Cooinsheanse.

Giall dy vod Credjue firringh as Crauceaght ye er ny hickyragey as cummit seose ny mast' ain; as dy vod *Mee-chrauceaght*, *Mee-arrym da Fee*, as *An-chreefiaght*, ve dy bollagh currit sheese, nagh jean dy Vriwnysyn tuittym er yn Ashoon pheccoil shoh.

Freill dooinyn as da dy chooilley Agglish ta er lhiat-faghey nyn Gredjue, ny Saafeyn dy Ghrayse as dy Haualtys. Cur er Firriny's faualtagh y Tushtal dy ve er ny chredjal trooid ooilley yn Seihll, as nagh jean Creesteenyn ad hene y volley lesh Scadoo dy *Cbredjue*, agh streeu dy roolty'n gys y *Cbasberickys shen*, n'egouish cha vod Dooinney erbee ya Chiarn y akin.

Cooinee Yee ghraysoil son nyn Voays, orroolyn ooilley ta harrin ayns y *Chiarn*, ta freayll Arrey er ny Anmeenyn ain, myr adsyn thegin Coontey y choyrt; dy vod ad shen y yannoo lesh Gerjagh. Ta shyn chymney gys dty Erreeith veigh adsyn ooilley ta fo Shaghrynys, as dy creeoil briaght

All such as are destitute of necessary Means of Instruction;—All that are engaged in sinful Courses, that they may have Grace and Strength to break their Bonds:—All that labour under Trials and Afflictions:—All sick and dying Persons, that they may omit nothing that is necessary to make their Peace with Thee before they die:—And all such as never pray for themselves, that they may see, before it be too late, the Danger of living without God in the World. Vouchsafe us an Interest in the Prayers of thy holy Church throughout the World, which have been this Day offered to the Throne of Grace.

Let thy Blessing, O Lord, be with us:—Defend us from all Perils and Dangers of this Night: And grant that when we depart this Life, we may rest in Peace, and in Hope of a blessed Resurrection, through Jesus Christ our Lord. *Amen.*

**H**EAR us, O merciful God, not according to

son yn Ynricks:—Ooillee ad-syn nagh vel oc ny Saascyn ymmyrchagh son Ynfaghey:—Ooillee adsyn ta geiyr er Cooishyn peccoil, dy vod Grayse as Niart y ve oc dy vrishey nyn Gheulaghyn:—Ooillee adsyn ta laadit fo Mio-laghyn as Seaghyn;—Dy chooillee Phersoon chung as t'ayns raad y Vaaish, nagh jean ad Nhee erbee y lhiggey shaghey ta ymmyrchagh dy yannoo nyn Shee rhyt's, roish my vow ad Baase:—As ooillee adsyn nagh vel dy-bragh goaill Padjer er nyn son hene, dy vod ad fakin my bee eh ro-animagh, yn Dangeyr dy ve beaghey fe-gooish Jee ayns y Theihll. Dy gooidfave lhiat Vondeish y chur dooinyn jeh Padjeryn dty Ag-glish catherick trooid magh y Theihll, ta'n Laa t'ayn jiu er ve chebbit gys y Stoyl-recoil dy Ghrayse.

Lhig da dty Vannaght, O Hiarn, ve marin:—Freill shin veih dy chooillee Ghrogh-haghyrt as Gaie jeh'n Ole noight: As giall tra aagys shin y Vea shoh, dy vod mayd Fea y gheddyn ayns Shee, as ayns Treishteil jeh Irree-seofe-reefht bannit veih ny Merriu, trooid Yeesey Creest nyn Jiarn. *Amen.*

**E**Aisht rooin, O Yee vygh-inagh, cha nee cordail our

our weak Understandings, but according to the full meaning of that *Form of Prayer* which Jesus Christ hath taught us :

*Our Father which art in Heaven, &c.*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*On Sunday Evening, let the following Prayer be added to your daily Prayers.*

ALMIGHTY God, by whom all Things were made, and are preserved, give us Hearts to know, and Grace to consider this, that we may cheerfully commit ourselves, and all that belongs to us, to thy merciful Care, that we may ever look to Thee for what we want ; be thankful for all thy Favours : never resist thy Dealings with us, or neglect the Means of Grace which thy Providence affords us. — Blessed be God, who giveth us what is ever best for us ; who keepeth us from Dangers, and hath

rish y Tushtey annoon ainy, agh cordail rish slane Bree yn Phadjer shen, ta Yeeley Creeft er n'ynsaghey dooin :

*Ayr ain t'ayns Niau, &c.*

GRAYSE nyn Jiarn Yeeley Creeft, as Graih Yee, as Sheshaght gherjoil y Spyrryd Noo, dy row marin ooilley er son dy bragh. *Amen.*

Er Fastyr Jia - Doonce lbig da'n Phadjer shob beese ve er ny ghra marish nyn Badjeryn sen gagh-laa.

YEE Ooilley-niartal, liort va dagh Nhee er ny chroo, as er ny choadey, eur dooin Creeaghyn dy hoiggal shoh, as Grayse dy ghoail ch gys nyn Greeaghyn, dy vod mayd dy arryltagh shin hene as ooilley ny ta bentyn rooin y hymney gys yn Ard-chiarail vyghinagh ayd's ; dy vod mayd dy bragh jeeaghyn seofhood's son ny ta shin feme, ve booifal son dty Vannaghtyn, gyn dy bragh shaffoo noi ny t'ou dy oardagh my-nyn-gione, ny Mee-rioose y yannoo er ny Saaseyn dy Ghrayse, ta'n Ard-chiarail ayd's fordrail dooin. — As bannit dy row Jee ta dy provided



provided for us better than all our Works can deserve. The good Lord make us mindful of our Duty, that as we often hear how we ought to walk, and to please God, we may continue to do so unto our Lives End, thro' Jesus Christ our Lord. Amen.

kinjagh cur dooin shen share ta er nyn son; ta dy reayll shin veih Dangeyr, as t'er chiarail er nyn son ny share na oddagh nyn Obbraghyn y hoilchin. Dy jean y Chiarn mie cur orrin ve kiaralagh jeh nyn Gurrym, 'naght myr ta shin dy mennick clastyn cre'n Aght lhisagh shin gimmeaght, as Jee y wooiys, dy vod mayd tannaghtyn dy yannoo shen, gys Jerrey nyn Mea. Amen.

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PRAYERS for PARTICULAR PERSONS, both MORNING and EVENING.

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*In the MORNING.*

*Consider the Danger of going into an evil World, and then you will never fail to pray for the Blessing, Protection, and Grace of God, every Morning of your Life.*

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THE PRAYER.

Pf. cxvi. **W**HAT shall I render unto the Lord, for his Mercies renewed unto me. every Morning?—I will offer the Sacrifice of Thanksgiving, and

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PADJERYN son PERSOON-YN ER-LHEH, chammah MOGHREY as FASTYR.

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*Ayns y VOGHREY.*

*Smooinee er y Dangeyr t'ayns goll magh fud drogh Heibill, as eisht cha lhig oo dy bragh shaghey dy ghoail Padjer son Bannaght, Coadey as Grasse Tee, dy chooilley Voghrey jeh dty Vioys.*

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YN PHADJER.

Pf. cxvi. **C**RE'N Cooilleoney ver - yns da'n Chiarn son e Vyghbiny, seilshit ortym as - y - noa dy chooilley Voghrey?—Nee'm chebbal Gurrallyn dy Hoyrt - boole, as pay

pay my Vows unto the Most High.

And may God accept of my most hearty Thanks for my Preservation and Refreshment; and for all the Blessings of the Night past, and of my Life past!

Possess my Soul, gracious God, with such a Sense of this thy Goodness, and of my Dependance upon Thee for *Life and Health, and Prosperity and Comfort*, that it may be my Delight, as it is my Duty and Interest, to serve and obey Thee.

And that I may do this with a quiet Mind, forgive me the Sins of which my Conscience is afraid, and avert the Judgments which I have justly deserved.

Give me Grace that I may continue in thy Fear all the Day long, and that I may live and act as having Thee, O God, the constant Witness of my Conduct; and that it may be the Purpose of my Soul never to offend Thee wilfully.

May thy restraining Grace preserve me from the Temptations of an evil World, from the Frailty and Corruption of my own Nature,

eeck - ym my Vrearraghyn da'n Jee Smoo Syrjey.

As dy jean Jee Soiahey 'yannoo jeh my Vioose imoo cretoil fon my Choadey as Ooraghey, as fon oolley Ban-naghtyn ny Hoiet'er n'immee-aght, as my Vea t'er n'gholl shaghey.

Lhiceen my Annym, Yee ghrayfoil, lesh lheid yn En-naghtyn jeh shoh dty Vieys hene, as jeh my Varrant's ort fon *Bea as Slaynt, as Maynrys, as Gerjagh*, dy vod eh 've my Voggey, myr te my Churrym as my Vondeish, dy hirveish oo as dy chur Brallys dhyt.

As dy voddym shoh y yannoo lesh Aigney shecoil, leih dou ny Peccaghyn ta my Chooimheanfe goaill Aggle roue, as chyndaa voym ny Briwnyslyn ta mee dy cairagh er hoilchin.

Cur Grayfe dou dy voddym tannaghtyn ayns Aggle royd fey ny Laa, as dy voddym beaghey as jannoo, myr dy beagh ufs aym, O Yee, kn-jagh Feanish jeh my ymmyrk-ey-bea; as dy vod eh ve slane Kiarail my Annym, gyn dy bragh Jymmoose y chur ort's jeh my Yiom.

Lhig da dty Ghrayfe lhiectalagh mish y choadey veih Miolaghyn Seihll peccoil, veih Annoonid as Neu ghtennid my Ghooghys hene, as veih and

and from the evil Principles and Practices of the Age I live in!

Possess my Heart with a sincere Love for Thee, and for all Mankind; and grant that I may have this comfortable and sure Proof of thy Love abiding in me, that I study to please Thee and to keep thy Commandments.

Give me a tender Compassion for the Wants and Miseries of my Neighbour, that thou mayest have Compassion upon me, O God.

In all my ways I do acknowledge Thee. Do thou, O Lord, direct my Paths, and teach me to guide my Affairs, my Designs, my Words, and Actions, with Charity, Discretion, Justice, and Piety.

Shew me the Way that I should walk in, and give me Grace to follow the Conduct of thy good Spirit, that I may do my Duty in that State of Life, in which thy Providence has placed me.

Let me ever remember, that the Night cometh, when no Man can work; and that now is the Time, in which to provide for Eternity.

Grant, gracious God, that

Drogh - ohredjue, as Drogh-chliaghtaghyn yn Traa t'ayn!

Lhiceen my Chree lesh Graih firrinagh dhyt's, as da ooillee Sheelnauc; as giall dy vod ve aym yn Prowal gerjoilagh as shickyr shoh jeh dty Ghraih tannaghtyn aynym, Dy vel mee dy jeean shirrey dy dty wooiys, as dy reayll dty Annaghyn.

Cur dou Ennaghtyn erreeishagh son Egin as Treihys my Naboo, dy vod uss ve erreeishagh dooys, O Yee.

Ayns ooillee my raaidyn ta mee goaill rhyt. Kiarree my Chassanyn, O Hiarn, as ynsee dou dy oardrail my Chooishyn, my Smoooinaghtyn, my Ghoan, as my Yannoo, lesh Giashtylls, Tushtey, Cairys, as Grauceaght.

Soilthee dou yn Raad lhishin gimmeaght ayn, as cur Grayse dou dy eiyrt er Coyrle dty Spyrryd vie, dy voddym my Churym y yannoo ayns y Stayd then dy Vea, ayn ta dty Chiarail flaunyslagh er my hoaghey.

Lhig dou dy kinjagh cooinaghtyn, Dy vel yn Oie cheet, tra nagh vod Dooinney erbee gobbraghey; as dy nee nish y Traa, dy chiarail cour y Vea veayn.

Giall, Yee ghrayfoil, nagh  
no



no worldly Pleasures, no worldly Business may ever make me lose the Sight of Death, or forget the Dangers that surround us.

Fill my Heart with the Dread of thy Judgements prepared for impenitent Sinners, and my Soul with a Sense of the Blessings which will be the Reward of all them that love Thee, and obey thy Laws.

Hear me, O Heavenly Father, not according to my imperfect Petitions, but according to the Meaning of that holy Prayer, which thy beloved Son hath taught us.

Our Father which art in Heaven : ———Hallowed be thy Name. ———Thy Kingdom come. ———Thy Will be done in Earth, as it is in Heaven. ———Give us this Day our daily Bread : ———And forgive us our Trespases, as we forgive them that trespass against us. ———And lead us not into Temptation : ———But deliver us from Evil, ———For thine is the Kingdom, and the Power and the Glory, for ever and ever.

*Amen.*

jean Eunys erbee seihltagh, cur orrym's dy bragh y Baase y chur als my Chooïnaghtyn, ny jarrood ny Dangeyrin ta cruin-aghey mygeayrt-y-mooïn.

Lhieen-my Chree lesh Atchim roish ny Briwnyffyn then ta kiarit cour Peccee vee-arryffagh, as my Annym lesh ny Bannaghtyn then vees y Leagh shickyrc ofsyn ooilley ta graihagh ort, as cur Biallys da dty Leighyn.

Claht rhym, O Ayr Flau-nyffagh, cha nee cordail rish my Accanyn giare - hushtagh, agh cordail rish slane Bree yn Phadjer chasherick then, ta dty Vac graihagh er n'ynsfaghey dooin.

Ayr ain, t'ayns Niau : ———Casherick dy row dty Ennym. ———Dy jig dty Reeriaght. ———Dty Aigney dy row jeant er y Thalloo, myr te ayns Niau. ———Cur dooin nyn Arran jiu as gagh-laa. ———As leih dooin nyn Loghtyn, myr ta shin leih daufsyn ta jannoo Loghtyn nyn 'oi. ———As ny lecid shin ayns Miolagh : ———Agh livrey shin veih Olk. ———Son lhiat's y Reeriaght, as y Phooar, as y Ghloyr, son dy bragh as dy bragh. *Amen.*

PRAYERS for PARTICULAR PERSONS. PADJERYN son PERSOON-ER-LHEH.

EVENING PRAYER.

Every thoughtful Person, before he lieth down to sleep, will put himself under the Protection of God, who giveth his Angels Charge concerning his Elect, to preserve them from the Powers of Darknes, from the Dangers of the Night, and from all sad Accidents.

The PRAYER.

THAT it hath pleased God to add another Day to the Years of my Life, and that he hath kept me from the Dangers of an evil World:—For these and for all his Mercies from Day to Day bestowed upon me, I bless his good and gracious Providence, most earnestly beseeching him to pardon my Offences of the Day past, and to grant that they may never rise up in Judgment against me.

C c

PADJER FASTYR.

Dy chooilley Phersoon tastagh, roish my lbie eh shetse dy chadley, ver eh bene fo Coadey Yee, ta curmal e Ainleyn lesh Kiarail e Chloan reibt, dy choadey ad veib Pooaraghyn y Dorraghys, veib Gaueghyn ny Hoie, as veib dy chooilley Lbag-hagh-yrt.

Yn PHADJER.

SON dy gooidfave lesh Jee dy choyrt Laa elley gys Bleeantyn my Vea, as dy vel eh er my reayll veib Gaueghyn Seihll mee-chrauec:—Son ny Myghinyn shoh, as son ooilley e Vyghinyn veib Laa gy Laa er ny ghiootal orrym, ta mee bannaghey e Ardchiarail vie as ghrayfoil, dy leer jecan guee er dy leih dou my Pheccaghyn son y Laa r'er n'gholl shaghey, as dy ghialdyn, nagh n'irree ad dy bragh seose ayns Briwnys m'oi.

Lord

Lord, the Frailty of Man without Thee cannot but fall : In all Temptations, therefore, I beseech Thee, to succour me, that no Sin may ever get the Dominion over me.

Give me a salutary Dread of the Corruption of my own Heart : Make me truly sensible of the End of Sin, and mindful of my own Infirmities and Backslidings.

Vouchsafe unto all Sinners a true Sense of their unhappy State, a Fear of thy Judgments, and Grace and Strength to break their Bonds.

Enlighten my Soul with saving Truth ;—Correct me in Mercy, and reduce me when I go astray. Make me ever mindful of my latter End, and fix in my Heart a lively Sense of the Happiness and Misery of the World to come.

May the Thoughts of Death mortify in me all Pride and Covetousness, and a Love for this World !

Hiarn, myr nagh vod An-  
nooinid Sheelnaue agh tuittym,  
fegooish dty Chooney : Ayns  
dy chooilley Violagh, er-y-fa  
shen, ta mee guce ort dy my  
niartaghey, nagh vod dy bragh  
Peccah erbee yn Varriaght y  
gheddyn orrym.

Cur dou Aggle slayntoil jeh  
Neu-ghlennid my Chree hene:  
Cur Enn aghtyn firrinagh do  
jeh Jerrey Peccah, as freill  
mee ayns Cooonaghtyn jeh my  
Annooinidyn as my Skirragh-  
tyn hene.

Dy gooidsave lhiat coyr  
da dy chooilley Ghrogh-yan-  
tagh Ennaghtyn firrinagh jeh  
nyn Stayd vee-vaynrey, Aggle  
roish dty Vriwnyslyn, as Grayse  
as Niart dy vrihey nyn Gheu-  
laghyn.

Soillhee my Annym jeh  
dty Ghoo firrinagh.—Smagh-  
tee mee ayns Myghin, as  
chyndaa mee gys y Raad cair,  
tra ta mee goill er-shaghryn.  
Freill mee kimjagh ayns Cooon-  
aghtyn jeh my Laa jerrinagh,  
as soie ayns my Chree En-  
naghtyn breeoil jeh Maynys  
as Treihys y Theihill ta ry-  
heet.

Dy der Smooonaghtyn y  
Vaailh naardey aynyn dy  
chooilley Voyrn as Saynt, as  
Graih ion y Theihill shoh !  
And



And may my firm Belief of a Judgment to come, make me ever careful to please Thee, my Lord and Judge, that I may find Mercy at that Day!

Grant that I may lie down to Sleep with the same charitable and forgiving Temper, in which I desire and hope to die.

And may the Almighty God take me, and all all that belongs to me, under his gracious and powerful Protection! May he give his Angels Charge concerning us, and keep us in perpetual Peace and Safety, through Jesus Christ our Lord!

St. John xvi. 23. *Verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you.*

In thy Name, O Jesus, and in the full Meaning of the Words which thou hast taught us, I pray God, for thy sake to hear me, and to give me what is most convenient for me.

**O**UR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be

dy jean my Chredjue shickyr jeh Briwnys ry-heet, cur or-rym dy bragh ve kiaralagh dy wooiys Ufs, my Hiarn as my Vriw, dy voddym Mghin y gheddyn ec y Laa shen!

Giall dy voddym lhie sheefe dy chadley less yn Aigney ghiahtyllagh cheddin as arryltagh dy leih, ayn ta mee treil-teil dy gheddyn Vaaih.

As dy jean y Jee Ooilleyniartal mish, as ooilleyn ny ta bentyn dou, y ghoail fo e Choadey ghrayfoil as pooaral! Dy der eh Currym da e Ainlemy-nyn-gione, as dy vreill eh shin ayns Shee as Sauchys son dy bragh, trooid Yeesey Creeft nyn Jiarn!

Noo Ean xvi. 23. *Dy fir-rinagh, ta mee gra riu, Cre-er-bee hirrys shiu er yn Ayr ayns yn Ennym aym', ver eh diu eh.*

Ayns dty Ennym's, O Yee-fey, as ayns slane Bree ny Goan t'ou er n'ynsfaghey dooin, ta mee guce er Jee, er dty Ghraih's dy my chlashtyn, as dy chur dou shen share er my hon.

**A**YR ain t'ayns Niau; Casherick dy row dty Ennym. Dy jig dty Reeriaght. Dty Aigney dy row jeant er y done

done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation. But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Thalloo, myr te ayns Niat. Cur dooin nyn Arran jiu as gagh-laa. As leih dooin nyn Loghtyn, myr ta shin leih dauesyn ta jannoo Loghtyn nyn 'oi. As ny leeid shin ayns Miolagh; Agh livrey shin veih Olk. Son lhiat's y Reeriaght, as y Phooar, as y Ghloyr, son dy bragh as dy bragh. *Amen.*



F I N I S.

